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ABSTRACT

GRADE OR AGES: Junior high school. SUBJECT MATTER: The black man in American society. ORGANIZATION AND PHYSICAL APPEARANCE: There are four major parts each with an overview. The four parts concern a) the African heritage of the black man, b) the American exploitation of the black man, c) the black man's contribution to American society, d) the black man's dilemma in the white man's world. Each part has sections with overviews and a list of behavioral objectives (student oriented activities). Each behavioral objective has references, suggested procedures, and other aids. A bibliography, two pretests, and readings from related materials are included. The guide is mimeographed with a metallic binder and soft cover. OBJECTIVES AND ACTIVITIES: Objectives are stated in each section in terms of observable student behavior or an observable product of student behavior. Specific activities are listed. INSTRUCTIONAL MATERIALS: Books, magazines, newspapers, records, and filmstrips are listed in the bibliography. STUDENT ASSESSMENT: No provision is made for evaluation. (MJM)

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THE BLACK MAN IN AMERICAN SOCIETY

1968

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INTRODUCTION

The "marching sixties" has brought an intensive awareness of the black man in American society. In the wake of the Supreme Court's decision of 1954, the process of desegregation has been painful and disruptive. Until this decade, few Americans knew or cared about the black man unless he was personally threatened by the black man's rightful claim to equal opportunities.

This rising awareness has led to a more critical analysis of our present dilemma, to stronger civil rights legislation, to militant violence, to a greater research into the history and sociology of the black minority. Books, magazines, newspapers, television, radio, and films have all editorialized on the black problem. This moving force suddenly accelerated with rocketing thrust when on April 4, 1968 the champion of "black freedom", Dr. Martin Luther King, Jr., was assassinated in Memphis.

It is in the stream of this accelerated thrust to understand the "race-relations mess" that this unit has been prepared. It is part of a nationwide movement in colleges and public schools to focus on black studies.

> . . . the nation's colleges are rushing to add courses in Negro history, literature, anthropology, music and art. San Francisco State even has a course in "Black Psychology", while Colgate Rochester Divinity School this fall will begin a program of "Black Church Studies".
>
> --- Time, June 14, 1968, p. 46.

> The call for black studies is the product of Negroes' new pride in their race, a new awareness of their blackness, which contrast sharply with the assimilationist, intergrationist impluse of only a decade ago . . . . .
>
> . . . many educators have now reached the conclusion that the traditional American curriculum does not properly prepare either black or white students to live in a pluralistic society.
>
> There is now substantial agreement among students and professional educators that measures to correct this imbalance should fall into two broad areas: First, introduction of materials on the black experience in all areas of the curriculum in which they are appropriate; and second, the development of specific courses, such as Negro history, African history, black literature or the sociology of the ghetto.
>
> --- New York Times, July 8, 1968, p. 26

It is the objective of this unit to have the student come away with another dimension of human experience. He should be aware of the pluralism of American Society and of the system which has produced a bigoted, racist society; yet, his awareness need not create a feeling of "guilt". Distinction should be made between personal guilt and the forces of a system that impose inequities upon us.

To understand the differences between blacks and white is valid as long as the differences themselves are not made the bases for discrimination. A pluralistic society should leave room for the widest range of choices between assimilation and isolation at the will of each individual. Limitations of choice must not be imposed.

The student should understand that the system of "slavery" itself is not the issue. Slavery has existed in many societies in many forms. Rather, it is the fact that American slavery was justified on a "theory of race" and that "theory" has prevented assimilation into society even when the slave was legally freed. It is this "theory" that has created our illogical classification of all partially negroid peoples as "black men." According to our definition Egyptians and Puerto Ricans should be classified as "black men" but obviously this is not acceptable to these people nor to the world in general.

> The nation has begun to learn how tragically blind we really were. Simply because we did not 'see' the Negro, we left him out of our records---thereby distorting the black man's history and the white's as well. Because we did not see the Negro, we did more than deny our past. As a people we compromised our ethical standards, and as a nation we placed a limit on our future.
>
> ---Francis Keppel, former U. S. Commissioner of Education

This unit is designed to help "see" the black man and balance our historical understanding. Emphasis has been given to the heritage brought from Africa, the exploitations encountered in America, the contributions that have emerged, and the present dilema between our value premises and actual fact. It is designed, not only to expand the student's knowledge of the black man, but to expand his concepts and understandings of the ever-pressing American dilema, and to help develop attitudes that will help to make the American dream of "freedom and equality for all" a reality.

FORMAT FOR THIS UNIT

This unit has been organized around behaviorial objectives. Objectives are intended to clarify the goals toward which we are guiding the students. Such objectives are stated in terms of observable student behavior or an observable product of student behavior. Behavioral objectives provide a measuring reference for pre-assessment, selected learning activities, and evaluation.

This represents a deliberate effort to state unit goals in terms of specific student activities. Generalizations and concepts are included in the overviews.

The unit has four parts (I, II, III, IV) each with an overview. Each part has sections (A, B, C, etc.) with overviews. Each section has a list of behavioral objectives (student oriented activities) numbered with arabic numerals (1, 2, 3, etc.). Each behavioral objective has asterisks(*) indicating references, suggested procedures, and other aids.

Teachers should feel at liberty to select those objectives best suited to their own emphases. It is requested of teachers that any revisions or additions to stated objectives or activities be written in and passed on to department chairmen. There are kits available in each junior high library with clippings and pamphlets to help the teacher.

Beyond the content itself, serious consideration should be given to as much personal involvement and identification as possible. Students should be encouraged to share any experiences they have had; departments might arrange an exchange with students of black ghetto areas. Such exchanges have been the most meaningful activities in pilot testings of similar units. Any such personal exchange requires careful preparations for a meaningful dialogue and courteous hospitality.

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THE BLACK MAN IN AMERICAN SOCIETY

PART I: The African Heritage of the Black Man

A. Geographical Origins of the American Black Man: Slave Trading

It is a common misconception held by many students that black slavery was a unique, original product founded and developed by whites (both European and American) to fulfill the needs for a relatively inexpensive but lifelong, in duration, labor force for the plantations and mines of the Americas...."The European traders in Africa soon discovered that there was something more valuable than gold and elephant tusks. It was the slave trade. From the 16th to the 19th centuries this traffic in human flesh continued. It brought enormous gains, sometimes as much as 5,000 per cent over costs. British, French, Portugese, Spanish, and Danish traders were all involved in this evil business. It was a kind of triangular trade. British shops went to Africa laden with beads, cloth, powder, salt, and gin. Then they sailed to the New World with slaves seized by force or purchased cheaply from African rulers. Finally they came back to Britain with tobacco, cotton, sugar, rice, and coffee. Brazil, the West Indies, and the U. S. southern states depended for a long time on Negro slaves brought from West Africa. New England, too, came in for a share of the business: Yankee ships carried rum to Africa, slaves to the West Indies, Molasses and cotton to American ports. Altogether over 15,000,000 slaves were transported to the Americas." (EMERGING AFRICA: A Scholastic World Affairs Multi-text, pp. 47-48). (Winch Park Library)

Although this unit is primarily concerned with role of the Black Man in American Society it is important that the student clearly understands that black slavery was indigenous to Africa centuries before the white man arrived on the scene. ...."Slave trade was even more prevalent on the east cost (of Africa), where centuries earlier (prior to the arrival of white slave traders in the 16th through 19th centuries) Arabs had begun to gather Africans to sell in the Middle East. Many African peoples were constantly at war. The more fortunate of their prisoners were turned over to the foreign (African and Middle Eastern) slavers. The less fortunate were often killed and eaten." (EMERGING AFRICA: A Scholastic World Affairs Multi-text, pp. 49-49).

1. The student using a blank outline map of Africa (or the student can draw a map of Africa) correctly locate and label the slave trading centers of Africa, e.g., the Gold Coast (Portugese Guinea, Guinea, Sierra Leone, Libera, & Ivory Coast), the Slave Coast (Ghana, Togo, Dahomey, Equatorial Guinea, Gabon, the Republic of the Congo, Angola, and Cabinda).

* Suggested student sources of information: EMERGING AFRICA: A Scholastic World Affairs Multi-text. Wiender, Donald L. A HISTORY OF AFRICA SOUTH OF THE SAHARA. Randon House, New York, 1962.

2. The student using an outline map of Europe, Africa and the Americas draws the major slave trade routes (correctly labeling them as to which country used which particular route) between Africa and the Americas.

* Wiender's A HISTORY OF AFRICA SOUTH OF THE SAHARA is an excellent source. A copy of the above mentioned book is at the Winch Park Library.

3. The student makes an oral presentation describing the conditions black slaves were forced to endure aboard slave ships. The student may also use visual aids in conjunction with talk, e.g., drawings of a cut-a-way view of the whole slave ship showing how the human cargo crammed-in to a point of suffocation.

* Lincoln, Eric C. THE NEGRO PILGRIMAGE IN AMERICA. A Bantam Pathfinder Edition (#HP4038), New York, 1967.
Williams, John A. AFRICA HER HISTORY, LANDS AND PEOPLE TOLD WITH PICTURES. Cooper Square Publishers, Inc., New York, 1965. (Winch Park Library)
"Senior Scholastic", Volume 91, No. 14, January 18, 1968.

The above Behavioral Objective could also be presented in "term paper" or booklet form.

4. The student, after sufficient research on his part, gives an oral or written account on any one or all of the following: "Life in an American Slave Compound"; "An Eyewitness Account of a Slave Auction"; "The Daily Life of a Slave Fieldhand on a Southern Plantation"; "The Run-away Slave and the Bounty Hunter"; "The Underground Railroad"; "The Freedmen's Bureau", etc.

A Captive People

The black man, captured by Arab slave traders (foreigners from the same continent), betrayed by members of his own race (persons from his own country), and often sold into bondage by the leaders of his own tribe (relatives and neighbors) as a marketable item to foreigners (people of a different color and race), was transported against his will in chains across the ocean to exist for the rest of his days under a system of rigidly enforced servitude.

1. Student to make an oral recitation or written essay showing a comparison between the black slaves (a captive people) and the people who are forced to live behind the "Iron Curtain" or the "Bamboo Curtain" (captive people who have been betrayed and "sold out" by members of their own race, their leaders, and (often times) their relatives and neighbors).

   (Point to consider)
   The difference between the two groups. The black man was transported not only from one continent to another but he was also forced to exist in a totally alien culture. The peoples of the "Iron and Bamboo Curtains", on the other hand though existing under a rigidly enforced totalitarian political system have not been forcibly transported from their homelands in large numbers (if anything they have been forcibly detained within the borders of their nations) nor have the peoples of the satellite nations been forced to accept a totally alien culture.

2. Student to cite similarities between the Black American Civil Rights to gain freedom from the oppressive social, political, educational and vocational restrictions carried over from pre-Civil War days, and the current movements in Czechoslovakia, Poland, and Hungary to gain more individual Civil Rights if not complete freedom from Soviet control.

* For background material concerning the independence movements in Czechoslovakia, Poland, and Hungary it is suggested that the student consult "The Reader's Guide" for articles in the various news magazines.

B. *Geographical Origins of the American Black Man: Immigrants*

"Since the Emancipation (of Black slaves in America) there has been an addition to the American Negro population through immigration ... In 1940 there were only about 84,000 foreign born Negroes in the United States. Three-fourths of these were from the West Indies and so may be presumed to have a significant proportion of white and Indian ancestry. Only about 1,000 came from Africa, but this does not necessarily mean that they were of unmixed Negroid stock." (Myrdal: An American Dilema, p. 120).

(Teacher: N.B.) The date 1940 is significant in that this was the period when the U.S.A., due to industrial orders placed by Great Britain and France, and increased defense material contracts made by the U. S. Government, had begun to fully emerge from the depression of the 1930's. Factories were beginning to run three eight hour shifts (five-to-six days per week) and there were plenty of job opportunities not only in industry but in agriculture as well. Hence possible employment could be a very strong motivating factor for blacks to immigrate to the United States.

1. The student to be able to illustrate through an oral discussion (on his part) that not all blacks in America (the U.S.A.) are necessarily descendents of African slaves brought to the U.S.A. prior to the Civil War.

2. The student to be able to analyze and discuss the significance of the following statement: In view of the long history of prejudice and rampant discrimination against (and unlimited instances of persecution of) the blacks by American whites prior to the Federal enforcement of the various Supreme Court rulings and Civil Rights legislation --- what motives would possibly influence blacks to immigrate to the United States?

C. *Racial Characteristics of the Black Man: Pure-Blooded Black Man*

"In the section known as the 'West Coast' (of Africa) which is really only the central part of the African coast facing the Atlantic Ocean lived the true Negro (this is a technical anthropological term ... and should not be taken to imply a value judgement that the West Coast Negroes are 'truer' Negroes than any others)." (Myrdal, Gunnar. AN AMERICAN DILEMA. McGraw Hill paperback Edition, New York, 1964. Vol. I, p. 119) (A copy of the two volume set in the Curriculum Library of the Secondary Instruction Office).

Note: From this point on Gunnar Myrdal's book(s) will be referred to as AAD.

D. *Racial Characteristics of the Black Man: The Black Man Stock*

"It used to be popularly accepted that mankind could be classified into three major races: white, black, and yellow, sometimes as the Caucasoid, Negroid, and Mongoloid. These races were distinguished by the color of their skin, the shape of their heads, the texture of their hair, the slant of their eyes, and so on. Anthropologists no longer talk of race in this fashion. Physical traits have an infinite variety. One trait often blends into another in the same group of people.

Today scholars speak of stocks instead of races. A stock is a large community of people, like the Eskimos, or the Australian aborigines, or the West African Negroes, that has lived apart from other communities long enough to become somewhat different from the rest.

One simple fact stands out, however, Africa is a continent inhabited mostly by dark-skinned peoples who are either Negroes or Negroids (people who resemble Negroes)."
(EMERGING AFRICA: A Scholastic World Affairs Multi-text. p. 29
(Winch Park Library)).

"The population of Africa was not homogeneous during the period of the slave trade. In the region of the Sahara Desert and surrounding districts, there had been intermixtures between Negroids and Caucasoids for an unknown number of centuries. In the Southern portion of the Continent were the Bushmen and the Hottentots. In the Section known as the 'West Coast' ---(herein follows a repetition of the paragraph appearing under section "C" pg. three) --- The remainder of Central and Southern Africa was inhabited by various groups of Negroes who are often lumped together for convenience and called the 'Bantu-speaking stocks'.

These problems -- from what regions and from what Negroid peoples in Africa the present-day American Negroes came, and in what proportions during the various periods of the slave trade the direct and indirect import to America was furnished -- are still far from settled in a conclusive way. Since anthropometric evidence is difficult or impossible to bring to bear on these problems -- due, among other things, to the later miscegenation of the various Negro groups in America -- anthropologists have had to rely on the relatively meager historical evidence that can be discovered, scanty oral traditions in Africa, and cultural remnants in the New World. This evidence seems to indicate that the great majority of slaves brought directly to the U. S. came from the West Coast and hence belonged predominantly to the racial group known as the 'true Negroes'. A small proportion of the slaves came from other points in Central and Southern Africa and from Madagascar, some few also came from East Africa and North Africa. It would seem probable, however, that the proportions of slaves from parts of Africa other than the West Coast increased towards the end of the slave trade era, as it became difficult to get enough West Coast Negroes. But the proportion from the other parts of Africa never became predominant. During the later period also, slaves were brought from the West Indies, and the Negro ancestors of these came from all over Africa."
Myrdal: AAD. Vol. I, pp. 119-120.

It would seem that Myrdal is indicating that the vast majority of slaves imported to America were the "West Coast" or "true" black men, but as the result of miscegenation between various black man groups, black men and whites, black men and other racial groups, there are very few "pure blooded" black men in the United States today.

E. *Racial Characteristics of the Black Man: The Mulatto*

A true Mulatto is the child resulting from the union of a black man (a full-blooded black man) and a white.

A "Quadroon" is the child resulting from the union of a Mulatto and a white.

An "Octroon" is the child resulting from the union of a "Quadroon" and a white.

The common misconception held by most people today is that a Mulatto is any person who has any degree of white and black blood in his or her veins and whose skin is of a tan color rather than black.

F. Racial Characteristics of the Black Man: The American "Definition" of the Black Man

"Everyone having a known trace of Negro blood in his veins - no matter how far back it was acquired - is classified as a Negro." "In Latin America whoever is not black is white: in teutonic American whoever is not white is black".

Myrdal points out --- "Even in the United States many persons with a mixture of Indian and white blood are regarded as white (for example ex-Vice President Curtis and Will Rogers)." On the other hand the slightest inheritance of any degree of black man's blood automatically classifies a person as being a black man.
(Myrdal: AAD, p. 113)

"True Negro," "full-blooded Negro," Negroid, mulatto, quadroon, octroon, black, black man, and "Afro-American" are neat precise terms that may well be utilized in an anthropological or anthropometrical course of study. And while it is important that the student become aware of the racial background of the black man the paramount concern of each teacher in presenting this unit should be to imbue the student with the simple immutable fact that the black man, Afro-American, Negro (or any other name by which he wishes to be identified by) is a child of God, a man, and an American citizen and, as such, he is not only entitled to the benefits and privileges accorded each of these categories but he must also be willing to assume the duties and responsibilities required by them.

1. The student, after he has gained knowledge of what is exactly meant by racial characteristics, produces a visual aid, i.e., an outline map (on poster cardboard) illustrating not only the location of the various West Coast black man tribes (the ancestors of what Myrdal in AAD calls the "true Negro") but also illustrating the African Geographic location of the "Negroid Stock." (Hottentots, Bushmen, etc.)

   Objective: To create student appreciation that black man slaves represented many indigenous African groups rather than any one particular tribe or group.

2. Objective: To impress the student with an understanding of the fallacy found in the various "theories of racial differences" concerning the black man. The student after reading pages 50-51 in the AEP Unit Book NEGRO VIEWS OF AMERICA writes an essay or makes an oral presentation (utilizing graphic material, i.e., charts, graphs, etc.) in which he answers and attempts to explain the following statements: "differences between white and nonwhites in employment, education, income, and health can be observed. Why do the differences occur?"

* The student to complete exercises "#1", and "#2" under the heading "Persisting Questions of Modern Life" (p.51 AEP Unit Book NEGRO VIEWS OF AMERICA.)

3. To describe the here-to-fore stereotyping of the black man in the mass entertainment media (i.e. the movies particularly those made during the 1930's and 1940's), for example "Step an Fetch-it" (the slow-moving, ghost-fearing black man chauffeur in the "Charlie Chan" movies), Butterfly McQueen (the simple-minded slave servant girl in "Gone With the Wind"). There are many other examples of this stereotyping of the black man that may be seen in many of the old movies shown on television.

   The student may also show, in writing or orally, how the above outmoded stereotyping of the black man contrasts with the current images portrayed by Sidney Poitier.

PART II: The American Exploitation of the Black Man

In this land of declared equality, it is difficult for the affluent American to see that a great part of his luxury has been obtained at the expense of others, particularly the black man. A massive force of cheap labor for more than three [redacted] centruies has provided a platform upon which others could build. The black man plowed the fields, harvested crops, cut down forests, laid the railroad ties --- did what has commonly been called "nigger's work". Today the black man is making a brief for his involuntary contribution to American life. Some even claim that the black man is due a measure of "retroactive" pay. Most fair-minded people are concerned that we at least rectify these years of exploitation by establishing the true equality we profess.

A. *Economic Exploitation*

The black man has never had an equitable share of the economy to which he contributes. His labor has been exploited as a slave and as a low-caste worker. His economic opportunities have been limited by the discrimination practices of employers, labor organizations, investors, and consumers.

1. Summarize the black slaves' concept of freedom from the conversations of Frederick Olmstead, and contrast this concept with that of the black man's concept of freedom today.

* Read CONVERSATIONS WITH A SLAVE.
* It would be hoped that the student would see that the slaves' concept was basically "economic", whereas today's is more totally economic, political, and social.

2. Relate the economic importance of "King Cotton" to the widening differences in attitudes toward slavery between northerners and southerners.

* Wilder, Ludlum, Brown. THIS IS AMERICA'S STORY. Houghton, Mifflin Co., Boston, Massachusetts, 1966, pp. 298-303.
* Some students might construct a graph, map, or diagram showing where cotton was sold and what goods were obtained in trade.
* A report could be given on the importance of the cotton gin.
* As differences in attitude sharpened, the southerner became more defensive of slavery. Students could critically evaluate these defensive arguments. (See pages 301-2, THIS IS AMERICA'S STORY.)

3. Describe and contrast the specific living conditions of slaves under different owners.

* Oliver, Newman. NEGRO VIEWS OF AMERICA. Read two case studies on the personal meaning of slavery, pp. 7-14) (Additional behavorial objectives listed on page 14).
* Read articles from "COTTON KINGDOM", pp. 1-3.

4. Analyze the reasons for which a slave-owner would whip a slave.

* Play the role of a slave owner in justifying occasions for the whipping of a slave.
* For description of a whipping incident, read "WHIPPING A SLAVE GIRL."
* Use excerpts from two case studies cited in objective #3.

5. Clarify by definition the difference between a "tenant farmer" and a "sharecropper."

* Tenants lease the land from the owner; cash tenants are practically independent businessmen; other arrangements involve a certain percentage of the cash crop paid to the owner as rent. The less percentage left for the tenant, the lower the tenant status; those tenants who receive less than one-half of the cash crop for themselves are classified as "sharecroppers".
* The extent to which southern cash-crop production is based on tenancy is indicated by the following figures as of 1929: 3/4 of all southern cotton farms and more than 1/2 of crop-specialty farms were operated by tenants -----
  2/3 of all tenants in the south were on cotton farms -----
  3/4 of all sharecroppers in the south were on cotton farms -----

6. Translate the statistical charts (Oliver, Newman, pp. 47-49) into a paragraph of information about the economic opportunities of the black man.

* Using the section in Oliver, Newman, pp. 47-49, the teacher might make use of the specific questions on page 49.

7. Compose a "true-false" check-list of white attitudes toward black men, and defend it as an instrument to determine "fact" from "fiction" (regarding reasons for black man's poverty.)

* Note: Discrimination against the black man is rooted in a tradition of economic exploitation --- it is justified by false racial beliefs. For example, the black man's potentialities are depreciated by giving some instances of his low standards of efficiency, reliability, and morals; and these instances are exaggerated as the white man wants to "see" them. The white man "knows" that a black man is not capable of handling a machine, running a business, or learning a profession. Since we know that such deficiencies are not inborn, we must conclude that they are caused by discriminations in the first place --- thus the whole issue is a "vicious circle".

8. Compare the black man's records in business and in the professions to that of other groups in our country.

* Name the black business and professional people of our community --- then name the business and professional people of "alien" minority groups of our community (e.g., Italian restaurants, Chinese laundries, Chinese restaurants, Italian shoe repair shops, Italian building contractors.)
* Notes: In 1939 there were not quite 30,000 black retail stores, including eating and drinking places, employing less than 14,000 hired employees. Total sales for 1939 were $71,000,000 which was less than 0.2% of the national total.
Black-owned stores and restaurants have only about 5 to 10% of the total black trade --- the rest of the blacks trade at white stores. Small size of black stores keeps their prices higher; their selections limited; choice rental stores in principal business districts are prohibitive.
* Study the chart, comparing trends from 1910 to 1930 in different professional areas, and between male and female black people.
* Further information in Myrdal, AN AMERICAN DILEMA, Chapter 14.

9. Outline reasons for the black man's difficulty in obtaining "capital" for business investments.

* Note: The black man has lacked in personal resources to build capital and he has lacked the white man's confidence for borrowing capital (almost all capital is in the white man's hands).
* Note: There is a growing movement to establish black-owned and operated banks in the black ghettos. An appeal is usually made to white investors to buy stock in these banks. For example, the Old Cambridge Baptist Church, Cambridge, Massachusetts launched a large capital funds drive in May, 1968, for the express purpose of investing in a new black-owned bank in Roxbury.
* Play the role of a broker selling stock for a new black-owned bank or business. Anticipate arguments against such an investment.
* Oliver, Newman. NEGRO VIEWS OF AMERICA. Read case study, "Meeting the Market", pp. 52-54. Questions, p. 54. The more general questions on pages 54-55 could be used if further discussion on ambition is desired.
* There are exceptions: e.g., The North Carolina Mutual Life Insurance Company is the largest business enterprise in the world that is owned and operated by and for black men --- its purpose is the economic betterment of the black man through systematic savings and investments. Mr. Asa T. Spaulding, President (see chart on "Twentieth Century Americans of Negro Lineage") also holds other prominent business positions: Chairman, Board of Directors, Bankers Fire and Casualty Insurance Company; Trustee, Harvard University; Trustee, National Urban League; Director, W. T. Grant Company.

B. *Social Exploitation*

Equality in "social relations" is commonly denied American black people. Many argue that separation of the colors is as much desired by blacks as by whites and that separation is best for everyone. However, evidence indicates that social segregation and discrimination as actually practiced is a system of deprivations forced upon the black group by the white group, and is usually fostered by an attitude of white superiority.

This system of forced separation has been commonly referred to as "Jim Crow". "Jim Crow" was a popular dance of the 1820's named for a black man character in an old song. By the 1880's this name came into use as a term to refer to practices, institutions, or laws that supported segregation of the blacks from the whites, particularly in the south. Although the black man had "equal rights" under law, "de facto" support for "Jim Crow" was given tremendous latitude when the Supreme Court decision of 1883 declared the Civil Rights Bill of 1875 unconstitutional insofar as it referred to ac acts of social discrimination by individuals.

1. Cite examples of social segregation existing in our country today.

* It is hoped that the student will think of such things as job discrimination, ghetto living, exclusive clubs, housing, schools, churches, recreational areas. He might also infer that segregation exists because of the recent emphases on stronger "civil rights" legislation.

2. Evaluate the stated benefits of segregation in terms of the white and black people affected.

* Oliver, Newman. NEGRO VIEWS OF AMERICA. Read the excerpts from A RAISIN IN THE SUN, pp. 25-33, using questions on p. 33.

3. Compile a list of reasons given by whites for the necessity of separating blacks from whites, then summarize these into one general statement.

* Have students read THE NEGRO AND POLITICS, to help compile his reasons.

4. Compile a list of reasons given by whites for keeping the black man in a position of servitude, then summarize into one general conclusion.

* Have the students read, THE NEGRO AND HIS PLACE, to help compile reasons.

5. Decide how you would vote on the Aswell Bill of 1914, giving reasons for your decision based on the testimony given in committee hearings.

* Have students read or dramatize a Case Study. After discussion, a poll of votes could be taken, asking some students to justify their vote. The teacher could then share the following information: The Aswell Bill passed both the House and the Senate and was signed into law by President Woodrow Wilson; Civil Service was thus segregated from 1914 until Franklin D. Roosevelt's term of office.

6. Compare the "de facto" types of discrimination in northern cities with "Jim Crow" legislation as it affects the black man personally.

* "Since the migration beginning in 1915, the status of Northern Negroes has fallen perceptibly...One factor which in every Northern city of any size has contributed to form patterns of segregation and discrimination against Negroes has been residential segregation, which acts as a cause as well as an effect of social distance. This fundamental segregation was caused by the general pattern for ethnic groups to live together in Northern cities. But while Swedes, Italians, and Jews could become Americanized in a

generation or two, and disperse themselves into the more anonymous parts of the city, Negroes were caught in their "quarters" because of their inescapable social visibility ... With residential segregation naturally comes a certain amount of segregation in schools, in hospitals, and in other public places even when it is not intended." (Myrdal, p. 601).

PART III. *The Black Man's Contribution to American Society*

The average person is of the general opinion that other than some ability as a hunter and perhaps a remote rudimentary knowledge of agriculture, the black African slave came to the New World virtually devoid of any skills or handicrafts, and that the black man possessed little or no cultural experience other than that associated with primitive pagan tribal ceremonies. The basis of the above attitudinal concept lies in the fact that white slave traders in attempting to justify their nefarious trade in human lives claimed that the New World, and slavery "...offered the Africans contact with both Christianity and civilization in place of African savagery.

The real Africa was very different from the Africa described by the slave trader. For one thing, it could no more be spoken of as one unified continent than Europe could. Africa was a land of many languages, religions, colors, and stages of development. In the years before the arrival of Europeans, Africans achieved a cultural progress equal to and often superior to that of Europe. During the African metal age that began 500 years before the birth of Christ, the African people began to cultivate the soil, build great cities, develop their arts, smelt and work iron ore, and build complex social systems. African craftsmen were skilled in leather, wood, glass, gold, ivory, copper, tin, silver, and bronze. In the kingdom of the Congo, every clan had its special crafts such as weaving, winemaking, pottery, and smithery. Each craft sent representatives to the national council that advised the monarch. For centuries, African kings combined religion and business by making pilgrimages to Mecca in hugh caravans that displayed their enormous riches.

The kingdom of Songhay in West Africa had developed a banking system, a school system, and a complete code of laws by the fifteenth century, and instituted economic reforms that made it prosperous. It traded with European and African nations, and its university of Sankore at Timbuktu offered courses in surgery, law, and literature to African, Asiatic, and European scholars. Leo Africanus, a highly educated Spanish Moor who visited Timbuktu, noticed a 'great store of doctors, judges, priests, and other learned men, (and) ... manuscripts or written books ... which are sold for more money than any other merchandise.' In the year that Columbus discovered the New World, Songhay ruled an empire that was larger than all of Europe. The slave traders of Portugal, Spain, Holland, Denmark, France and England wrecked much of this civilization as they plundered Africa for slaves and battled each other for control of the slave trade."
(Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. Pitman Publishing Corporation, New York, 1967. pp. 5-6).

A. *Contributions in General*

This introductory section can prepare the way for specific areas of contribution. Perhaps the teacher might have students think about the many areas of contribution; then have groups research particular areas later to be shared with the class.

1. List areas of contributions given to American Society by people of black skin.

* Chart, Twentieth Century Americans of Negro Lineage, could be posted at this time. Resource pamphlet for this chart is helpful at this point.
* Senior Scholatic, January 18, 1968, is another good resource throughout this part.

2. Name several outstanding black people who have made contributions to our society.

* Have students form groups and prepare a visual display (e.g., a montage of pictures) to illustrate the black man's contributions.
* Have students of other groups interprete the meanings of the displays and rate them, in terms of meaningfulness.

B. *Contributions in Music*

The current popularity of Soul Music is but one chapter in a long history of the black man's influence on American music. The black man's particular musical form for expressing his newly adopted Christian religion has been popularized as "negro spirituals"; his emotional expressions of heavy burden form a context for the "blues"; his African heritage of musical improvisation gave birth to the Afro-American style called "jazz". Correlated to his contributions in music would be many contemporary dances.

1. Write a composition explaining how forms of music have evolved from the black man's social situations.

2. Write a composition, citing certain black men and the contributions they have made in the field of music from "Dixieland" to "Progressive Jazz" to "Soul Music".

* Article, "Mr. Dynamite", Newsweek, July 1, 1968, deals with James Brown, Soul Music singer.
* Article, "Lady Soul", Time, June 28, 1968, deals with Aretha Franklin.
* Other names that might be mentioned: W. C. Handy, James Bland, Lena Horne, Cab Calloway, Louis Armstrong, Nat "King" Cole, Duke Ellington, Sammy Davis, Jr., Harry Belafonte, Mahalia Jackson, Pearl Bailey, Dizzie Gillespie, Count Basie, Nancy Wilson, "The Ink Spots", "The Supremes".
* For brief biographical sketches, refer to Senior Scholastic, January 18, 1968.; also to Resource pamphlet with chart on Twentieth Century Americans of Negro Lineage.

3. Demonstrate by actual performance or recordings, the influence of African music on the American scene.

4. Cite examples of "Negro Spirituals" that have been popularized in America.

* Have students give attention to the lyrics --- what do they mean to us; what did they mean to the black man initially (sacred music).

C. *Contributions in Sports*

In no area are black men more in evidence as idols than in the field of sports. It is commonly stated that sports has done much to improve the black man's place in society. Yet, the current furor over the 1968 Black Boycott of the Olympic Games indicates that the black man feels he has more of a contribution to make in sports than he has been allowed to show. A series of articles in Sports Illustrated, starting July 1, 1968, points up the shameful side of white treatment toward the black athlete.

1. Prepare a visual display of outstanding black athletes in professional and college sports.

* E.G., Bill Russell, Wilt Chamberlain, Elston Howard, Willy Mays, Bob Gibson, Cassius Clay, etc.

2. Be able to articulate the problems encountered by Jackie Robinson in being the first black man to play in major league baseball.

* Robinson and Duckett. BREAKTHROUGH TO THE BIG LEAGUE. Harper and Row, New York, 1965. This book dramatizes problems such as housing, hotels, name calling, and other subtle irritations.

3. Make a list of the number of black men on any single professional sports team, and give reasons for the increasing numbers of blacks achieving success in sports.

* Many students will know rosters of teams and can share their knowledge with the class.
* Teachers might save any pictures of the rosters of teams --- often published in newspapers and magazines at the beginning of a season.
* Students could be asked to bring in as many pictures of team rosters as they could find in magazines and newspapers.
* Many boys have large collections of athletes' pictures from bubble gum cards.
* In analyzing the reasons for increasing numbers of black men in sports, these ideas might come forth: The black man's physical requirements for heavy labor have also transferred to physical strength in sports; the limitations of vocational opportunity cause the black man to compete more intensively in those areas where he might succeed, such as sports; the history of the black man throughout slave transport and forced labor has been one of "survival of the fittest".

4. Prepare to debate this topic: "Resolved: Sports has been beneficial to the development of good race relations".

* This question has been accented by the threatened boycott of the Olympic Games, Mexico City, October 1968. See Senior Scholastic, January 18, 1968, p. 29. See Boston Globe, July 7, 1968, "Boycott".

* For negative arguments, use series of articles from Sports Illustrated, starting July 1, 1968, "The Black Athlete - A Shameful Story".
* "The Angry Black Athlete", Newsweek, July 15, 1968.
* "Where Are They Now", Newsweek, July 15, 1968.

D. *Military Contribution*

To instill an awareness on the part of the student that blacks have fought and died in every war or military involvement in which the United States has been engaged from the Revolutionary War up through Viet Nam.

1. Student to conduct research then give an oral presentation or written report concerning any one (or as many as desired) of the following: the 16 black men who won the Congressional Medal of Honor in the Civil War; the 4 black men who won the DMH during the Spanish American War; the 7 black winners of the CMH in World War II; the 2 black American Medal of Honor winners in the Korean War; and finally the one CMH winner of the Viet Nam conflict.

2. The student to make a report of the part played by the various black men regiments of the Union Army during the Civil War (over 120,000 blacks served during the conflict).

* (Suggested source: Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. Pitman Publishing Corporation, New York, 1967).

3. The student to present an account of black troops and cavalry units on the western frontier following the Civil War.

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. (Pitman Publishing Corporation, New York, 1967 pp. 325-331).

4. The student to give an oral or written account of the role of black soldiers and sailors in the Spanish American War.

* Katz, William L., Ibid., pp. 369-373, and 383-384.

5. The student, after sufficient research on his part, to make an oral or written report of the 369th and 371st Regiments in World War I.

* Katz, William L., Ibid., pp. 394, and 410.

6. Student to give a brief biographical sketch of General Benjamin O. Davis (the first black General of the United States Air Force).

* Hughes, Langston. FAMOUS NEGRO HEROES OF AMERICA. Dodd, Mead & Company, New York, 1965. pp. 189-198 (copy of this book at Winch Park Library).

7. Student to give an oral or written account of the black American serviceman's role in World War II, and the Korean conflict.

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. Pitman Publishing Corporation, New York, New York, 1967. pp. 447-473.

8. The following behavioral objective can be presented either in the form of a panel discussion as a role playing activity.

   Suppose you were a white soldier from Alabama (who had been brought up to believe that miscegenation, a mixture of races or of bloodlines was evil). You are wounded during the fighting in Viet Nam and you find out that the only blood available for a transfusion to save your life would have to be donated by a black man. In light of your upbringing what would you do? Would you turn down the blood because of racial reasons, or would you feel that black blood (if you accepted it) in order to save your own life, might cause you to reevaluate your attitude towards black men.

E. *Patriotic Contributions*

In addition to the black man's patriotic contributions in the military service, he has also contributed to the improvement of our democracy through his involvement in law and by his pursuit of civil rights as mandatory to a free society.

1. Prepare a visual display of outstanding black men who contribute to our society through law and politics.

* Resources: Richardson, GREAT AMERICAN NEGROES, Thomas Crowell Co., New York, 1956.

* E.G., Dr. Ralph J. Bunche, Undersecretary of the United Nations; Senator Edward Brooke; Thurgood Marshall, recently appointed Supreme Court Justice; Howard Weaver, Secretary of Housing and Urban Development; Carl Stokes, Mayor of Cleveland, Ohio.

2. Prepare a biographical sketch on a black Civil Rights leader.

* E.G., Dr. Martin Luther King, recently martyred leader of Southern Christian Leadership Conference; Roy Wilkins, Executive Director of the NAACP; Frederick Douglas, sought freedom for all by Constitutional law; William E. DuBois, founder of Niagra Movement; Ralph Abernathy, successor to Martin L. King.

3. Prepare to debate --- "Resolved: The Civil Rights Movement is a positive contribution to American Democracy".

* Note: Positive arguments would show that great civil rights leaders such as Roy Wilkins and Martin Luther King have sought to implement guarantees already expressed in the Constitution. Negative arguments would show that the emotional fervor of the movement has led to Black Nationalism as exemplified in Malcom X, and to violence as advocated by Stokely Carmichael and H. Rapp Brown, and the outcome of such violence has been a breakdown in "due process of law".

PART IV: *The Black Man's Dilemma In the White Man's World*

A. *General Overview*

The "self-fulfilling prophecy" is the key to the understanding of the problem of the black man in the United States.

Because the black man originally came to America as a slave, white men have been prejudiced against the black man. Slavery made him an inferior being. As a result the black man has been discriminated against. However, one would think that the black man should have shed his status of inferiority after so many years. This he has not done because the white man has prevented him through what is called the "self-fulfilling prophecy."

"Self-fulfilling prophecy" means that is a black man is defined as inferior, then things will happen which will continue to keep him in an inferior position. Discrimination leads to low-level housing. Poor housing leads to inferior education; inferior schooling leads to low-level jobs. This, in turn, leads to low-standard of living and bring the black man back to discrimination.

This amounts to a vicious circle in which discrimination leads to more discrimination.

The "self-fulfilling prophecy" for the white has made America the "land of opportunity".

B. *Guaranteed Rights Versus Actual Practices: Constitutional Provisions*

The 14th amendment led to a bitter power struggle between the federal government and the white South. The government wanting equal rights for the black man and the South not wanting to give them anything. It took Federal Troops to enforce the Constitutional Rights. This led to the formation of the Klu Klux Klan and even greater bitterness against the black man. When Federal Troops moved out Constitutional Rights went with them. The black man was disfranchized.

1. Pupils list the statements made in 13th Amendment.

* See Senior Scholastic, January 18, 1968, P. 13.

2. Pupils are to recite the 14th Amendment.

* See Senior Scholastic, January 18, 1968, p. 13.

3. Pupils are to define the difficult terms -- Life, Liberty, Property -- due process of law. How many ways could these terms be interpreted?

4. Pupils are to recite the 15th Amendment. Pupils are to define -- race, color, servitude.

* See Senior Scholastic, January 18, 1968, p. 13.

5. The Civil War ended. The slaves were free, pupils are to list reasons to explain the fact that the ex-slave did not make an intelligent voter.

* Senior Scholastic, January 18, 1968, p. 14.
* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY.
Pitman Publishing Company, New York, 1967, pp. 240-270.

6. For years the southern whites have pointed out that black man civil-rights would lead to chaos. They used for proof the Reconstruction Period 1865-1880. Pupils are to give answers to the following questions:

   a. Was the ex-slave able to read, write, etc?
   b. Could the ex-slave hold a job, support himself?
   c. Why was the infant death rate very high in the black man's families (1865-1880)?
   d. How much taxes did the black man pay during these years?
   e. Did the black man behave (cultural) as the whites in the South? What was the child like? Mature? Cultured? His speech?
   f. What type of work would he be qualified to hold? Skilled? Farm? Servant?
   g. Therefore, was the ex-slave really prepared for equality? Was he ready for equality?
   h. Was this a fair trial to prove black man's ability to assume equal rights?

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. pp. 240-270.

7. Pupils are to define the term "Carpetbagger."

* Senior Scholastic, January 18, 1968, pp. 12-13.

8. Pupils are to pretend that they wanted to win the black man votes in the year 1880. What promises would they make? What political party would they join? Would you spend the town's tax money? Would you raise taxes? Would you favor road-building? School Construction? Housing Projects? Welfare? Would you be popular with the ex-slaves? How about the white property or business owner? Would you have many white friends in South Carolina?

   Pupils are to think about the above questions. Then an oral discussion should be conducted. Out of the discussion should come the idea that the ex-slave was taken advantage of by Republican Carpetbaggers.

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. pp. 240-277.
* Senior Scholastic, January 18, 1968, pp. 12-13.

9. Now that carpetbag rule is understood, pupils are to list reasons why carpetbag rule was corrupt? It is possible that Southern white leaders might have distorted the facts?

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. pp. 240-270.

10. Pretend you live in Mississippi; you are white. You must watch the Yankee Republican spend large sums of tax money (your money). There is no lawfulway of stopping the d____ yankee. Explain reasons why you might join an unlawful organization and practice illegal methods to stop the black man and this carpetbagger. Was there any justification for the Ku Klux Klan at one time?

Pupils are to answer the above.

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. pp. 240-270.

11. The Ku Klux Klan is still in operation today. The secret or semi-secret organization is feared and hated by Southern blacks. Today the KKK is denounced by all Americans. To get an idea of what the black man has been up against the article, "Men in Hoods" should be read by all pupils.

Pupils should be able to answer the following:

a. What is the Ku Klux Klan?
b. How did it start?
c. What is the main purpose?
d. What method did they use?
e. Describe the activities of the KKK today.

* "Men in Hoods" available in library kit. Winch Park Library
* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. pp. 276-277.
* Senior Scholastic, January 18, 1968, p. 14.

12. Pupils are to write out the purpose of the "grand father clause" in State Constitutions. How was it stated? What effect did it have?

* Senior Scholastic, January 18, 1968, p. 16.

13. There were many harmless looking state restrictions which have been used to keep the black man from voting.

Pupils are to define a poll tax. Next, pupils are to explain how a poll tax of $2.00 cut down on the black man's voting. How was the poll tax defended? Is the poll tax legal today?

* Goldman, Peter. CIVIL RIGHTS. p. 14.

14. Situation: Vote Registration - Selma, Alabama --- You stand in line to register. Each person must show that they can read to qualify as a voter (Literacy Test). The person in front of you is given a first grade primer as his test. He passes and registers. You are next. The registrar looks up at you in disgust. He goes into the law office and brings out a very difficult law book. You must read it. If you succeed you are asked to explain. But no matter, you are told that you are not qualified. If you protest you know that you will be arrested. The clerks, police, judge are all against you.

Pupils are to write their reaction to the above situation. Hate? Frustration? Fear? Rebellious? or might you decide to move out? Would you go back to your slum neighborhood and tell others to try to register?

15. Black leaders are faced with a problem in black dominated communities in the South. The problem is to get the Southern black man to exercise his right to vote. The black man will register when recruited but is afraid to actually vote. The superior position of the white "bossman" is so ingrained that the black man will not do anything to cause the white man's disfavor.

    Pupils are to list reasons why the Southern black man is so fearful? indifferent? beaten? How can this feeling be overcome? Is it possible? Is it because the white man controls the wealth (farms, factories) and thus the jobs?

C. *Guaranteed Rights Versus Actual Practices: Supreme Court Ruling*

The civil rights "revolution" received a major impetus from a Supreme Court decision in 1954. In the Brown vs. Board of Education of Topeka, the court declared that racial segregation in public schools was unconstitutional. This decision reversed an earlier land-mark decision (Plessy vs. Ferguson, 1898) that black children could be required to attend schools "separate" from the whites so long as such schools were "equal" in standard. The 1954 reversal held that separate schools were "inherently" unequal and directed such schools to be desegregated "with all reasonable speed".

"To separate from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community..."

1. The people in the South argued that as long as schools were provided for the black man, intergration was not needed. They argued "separate but equal" was no violation of black man's rights. Pupils are to list reasons why "separate but equal" was unfair to the black man.

   The whites also argued that the black man paid little tax so his inferior school is what he deserved. Do you agree?

   The whites also argued that it would be a waste of funds to try to give the black man a superior (white) education. Why teach chemistry to black men when they will not "get it" or use it? Do you agree?

2. Pupils are to react to the following story:

   "I was the only black girl in our tenth grade typing class, in ________ High School. I was a good typist and was well-treated by the other girls. One day I had cause to report to class late (typing for the office). I knocked, then opened the door, closed it, gave my written excuse to the teacher, and took my seat.

   And then a terrible thing happened! The teacher, in plain view of the entire class, took a cleanex from her desk drawer, walked over to the door and wiped off the door knob."

   Pupils react to the following questions:

   a. How would you feel if you were the fifteen year old black girl?
   b. What would you do? (She went to the Principal and was placed in another typing class).

c. Suppose you were one of the white girls in the class. How would you feel? What would you do?

3. Pupils are to list the decisions made by the Supreme Court in the following cases:

   a. Brown vs. Board of Education (1954)
   b. Brown vs. Board of Education (1955)
   c. Heart of Atlanta Motel vs. United States (1964)
   d. Baker vs. Carr (1962)

* "Court's Major Decisions", available in Library Kit - Winch Park Library

4. First, pupils are to be given an understanding of a school district by the teacher. Then the pupils are to answer the following:

   a. Why are Roxbury schools predominately black? Was this done deliberately? Is it planned the same today?
   b. Why would it be expensive to redistrict school areas? Busses?
   c. There is another cause for the dominately black schools. In down-town Washington, D. C., most public schools are 90% black. No matter how the school districts were changed enrollment would still be 90% black. Why? Is it because 90% of the people who remain in down-town Washington are black? Where did the whites go? Moved out? Why is the enrollment (white) very large in parochial and private schools in the Washington area?

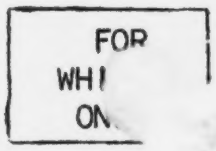
* "Consensed Article" by Steward Alson - available in Library Kit - Winch Park Library

   d. Pretend you are a member of the School Board in Atlanta; you are white. You must comply with the court's decision of desegregation. How could you argue that you needed years to make the change over? Finances? Building program? Black man's inferiority? Hire teachers? Tax burden (the black man pays little property tax)?

5. Pupils are to define apportionment. Suppose you lived in Mississippi, how could you, as a white person, use apportionment to continue white domination of politics in Mississippi? How could apportionment in a city like Atlanta ensure white control? Is this illegal? Pupils are to discuss the above questions, then are to write an explanation of what the black man can do about this.

* "Court's Major Decisions", available in Library Kit - Winch Park Library

6. Pupils are to write down their feelings (reactions) to the following signs:



over a drinking fountain in:

   a) Railroad Station
   b) City Court House
   c) At a Hotel

COLORED

in the back part of the bus

WE WANT WHITE
TENANTS IN OUR
WHITE COMMUNITY

in a housing project.

* "Who Me?", see Library Kit - Winch Park Library

7. Pupils are to write a report on the unusual happenings that occurred in Little Rock in 1957. Was Governor Faubus justified? Was Governor Faubus popular after this affair, in Massachusetts? White House? Arkansas? Was he re-elected?

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. p. 478 and pp. 496-497.
* Senior Scholastic, January 18, 1968, p. 21.

8. Pupils are to write an explanation of the idea behind a "test-case". James Meredith tested the legality of the ruling that no black students could attend the State University. Did he volunteer for this test? What qualifications did he have to be selected by C.O.R.E. for this test. What finally happened?

* Katz, William L., Ibid., p. 484 and p. 501.
* Senior Scholastic, Ibid., p. 21.

9. Pupils are to define the term "sit-in".

10. Pupils are to write a report on the black "sit-in" in the Greensboro, North Carolina five-dime store lunch counter. Suppose you were the white owner would you:

    a. take down the "For Whites Only" sign --
    b. call the police --
    c. close the store --
    d. serve the black customers --
    e. make a big scene so that the reporter from the Boston Globe or television news photographer can snap pictures and get a good story --
    f. turn on the hose so that all blacks will get wet to get even with them, or pour a bowl of spagetti over them --
    g. have them arrested -- charge? Trespassing?

    Did the black man want publicity? How about the white owner? All the white businessmen in Greensboro? All whites in North Carolina?

* Senior Scholastic, Ibid., p. 20.

D. The Black Man's Search for Solutions: Non-Violent

The black man is determined to get black power. It is his right. However, most black men argue that the lid must be kept on violence. Violence encourages an anti-black man "back-lash" among whites. Also it is argued that violence splits the black man support -- especially the growing number of middle class.

1. Pupils are to write a report on the Alabama Bus Boycott of December, 1955. This marks the beginning of the late Dr. King's non-violence campaign.

* Katz, William L.. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. P. 481.

2. List the views of Dr. Martin Luther King's organization S.C.L.C.

* Katz, William L., Ibid., p. 482 and p. 511.
* Senior Scholastic, January 18, 1968, pp. 19-21.

3. Pupils are to write a report on the "March on Washington, August, 1963". Pupils are to discuss or to list reasons for these "marches", "sit-ins", "sit-downs," etc.

* Katz, William L., EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. p. 492-3.

Pupils are to discuss -- "Should I join a march on the State Capitol to demonstrate my feelings?"

4. Pupils are to write a report on James Meredith. He not only tested the State law on black students' attendence at State University but he also was shot during a "march".

* Katz, William L., Ibid., p. 501.

5. Black organizations (non-violent) believe that the black man can gain his rights through peaceful means. Pupils are to identify Carl Stokes and Richard Hatcher. Also how might the political victory of Mayor White over Louise Day Hicks be another example.

* "Faces and Places" - available in Library Kit - Winch Park Library

Is non-violence succeeding? Is violence succeeding? -- A good topic for debate.

6. Pupils are to define -- N.A.A.C.P.. Identify Roy Wilkins, recent trouble in N.A.A.C.P. membership, effectiveness of N.A.A.C.P..

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. p. 495.

7. On June 12, 1963 the late President Kennedy spoke to a nation-wide television audience. Pupils are to list the ideas of President Kennedy. What effect would his words have on the nation?

* Katz, William L., Ibid., p. 503.

8. In 1965 what happened at Selma, Alabama to touch off a reactions in Washington? Pupils are to read President Johnson's speech "We Shall Overcome". Was a law enacted? A minister (Rev. Reeb) from Boston and a woman from Detroit (Viola Liuzzo) were killed by the Klan.

* Katz, William L., Ibid., p. 513.

E. *The Black Man's Search for Solutions: Violent Means*

Black Power is an attempt of black people to gain power. They want power to overcome their problems. They do not want to wait for "Whitey" to help them. Black people know what they need and they're going to get it.

But how? Carmichael says, "We can't get power by going to white judges with white laws. That would be playing their game. We must prepare new games. Our game is guerilla warfare".

1. Pupils are to list the opinions of Stokely Carmichael.

* See Library Kit - Winch Park Library.

2. Pupils are to write a report on Cassius Clay. What are his muslim ideas? Why has he been in court? Does he represent black man views?

3. Pupils are to list the purposes for the "Freedom Riders".

* Katz, William L., EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. p. 500.

4. Pupils are to write a report on the facts and figures of the Watt's Riot.

* Oliver, Newman. NEGRO VIEWS OF AMERICA - AEP

5. The black man uses the slogan "Black is Beautiful". Pupils are to make a list of reasons for the above slogan. Is white more acceptable? Is a white painted wall more pleasant than a black wall? Do we have a color (as such) prejudice?

6. Pupils are to define nationalism. Then they are to define American nationalism. And then they are to define black (negro) nationalism. Is there a conflict? Pupils are to find out who was Malcolm X, what happened to Malcolm X?

* Katz, William L., EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. p. 489 and p. 507.

7. Pupils are to list reasons why a quiet, non-violent black man might change sides and join a "Black Power" (violent) organization. Stokely Carmichael is an example. Like all Americans, the black man is impatient; he wants change now. Therefore he might feel that things are not improving fast enough.

8. Pupils are to prepare a panel discussion on the topic "Extremist! Do they do more harm than good?"

* "Negro Vets Disapprove" - available in Library Kit - Winch Park Library

9. Pupils are to pretend you live in a slum. A riot starts down the street. List reasons why you might join. Something to do? Hate? Curious? Stealing? Looting?

* Katz, William L. "Harlem Riots", EYEWITNESS: THE NEGRO IN AMERICAN HISTORY, p. 509

F. *Personal Dilemma for An Individual Black Man In Fulfilling His American Dream: Limited Prospects for Success in Family Experience*

The black man is trapped in a vicious cycle. Black men are forced to take marginal jobs -- if they can get a job at all. Jobs open to black women are often better paying than those open to black men. With an unsteady or insufficient income and little reason to hope for a better future, the black men failed as strong husbands and fathers. Their families often broke up as a result. Women then assumed the task of rearing children -- and of earning a livelihood -- without male help.

The children, seldom having experienced a truely stable home life, have little reason to expect a stable life in the future. Many dropped out of school. This meant that they would be in a poor position to compete with high school or college graduates for steady or well-paying jobs. Thus the cycle begins all over again.

1. Pupils are to contrast the divorce rates between black and white families. Then pupils are to write on the topic -- effect of divorce on the children.

* Oliver, Newman. "Measuring the Color Line" (AEP) p. 47.
* Senior Scholastic, January 18, 1968, p. 23.

2. Pupils are to copy the statistics to show the number of black families headed by female. Pupils are then to explain the effects of mother-headed family on the family. Why are there so many female headed black families? Why does the father leave?

* Senior Scholastic, "Moynihan Report", January 18, 1968, pp. 23-24.

3. Pupils present statistics to contrast black and white housing, incomes, living in cities, infant death rate. Discuss importance of these facts.

* "Negro in America -- To Less Desirable Jobs" -- available in Library Kit Winch Park Library.
* Oliver, Newman. NEGRO VIEWS OF AMERICA - AEP, p. 52.

4. Pupils are to study the present statistics to indicate types of jobs held by blacks and whites. Pupils are to answer the question -- Why? Why does the black man hold the inferior jobs? How can the stiuation be improved?

* "Statistics" - available in Library Kit - Winch Park Library

5. Next pupils are to study the statistics on education. How many black students attend college? How many complete high school? Pupils will then discuss -- Why so few black students attend college? Is it discrimination? What is a College Board Test? When a man makes an application to attend Columbia University must he state that he is white or black? Do you think that every person seeking admission to Boston University has a personal interview? If not, then what has color to do with college acceptance?

* "Alsop" condensed TIME MAGAZINE Article - available in Library Kit - Winch Park Library.

G. *Personal Dilemma for An Individual Black Man In Fulfilling His American Dream: Frustrations*

The psychological effects of being trapped in a system of oppression can be observed in the black man's behavior. The deep-seated frustrations due to their inability to escape discrimination and overall treatment can be seen in the violence of the big-city riots.

Another effect of this frustration is an "I quit" attitude. Discrimination in America has forced the black man to give up and to accept a place of inferiority. Enough vicious oppression can lead one really to believe he is inferior, lazy and unworthy of opportunities provided for the privileged. Adjusting to a life of poverty and second-class citizenship may be less frustrating than constantly being beaten or humiliated in one's attempts to escape from the ghetto. Feelings of inferiority and despair are communicated from parents to their children. This "inheritance" perpetuates the life of poverty and the problems of the disadvantaged.

1. Pupils pretend you live in Harlem. Two policemen walk "the beat." Is your reaction toward the pair favorable? Hostile? Would your reaction be different if the policemen were black? Why two policemen? What does the police represent to you? Is the policeman responsible for the black man's unfair treatment? Write out your feelings -- pupils discuss these.

* "Lonely Policeman" - available in Library Kit - Winch Park Library

2. Pupils pretend you live in a Roxbury slum. A new housing project is built. What would be your feelings as you move into a nice, new apartment. Who would be your neighbors? Why do the new housing projects look like slums in two years?

* "Fifth Avenue - Uptown" - available in Library Kit - Winch Park Library

3. What would be your feeling after constant failure in school? at work? in sports? What is meant by frustration? How does this constant failure lead to indifference? How does constant failure lead to rebellion? or does it? Pupils are to answer the above after a discussion in class.

4. Pupils are to show the contrast between middle-class and low-income black men in their attitude toward laws? Schools? Police? Government? America? Pupils are to see that middle-class black men have much the same attitudes as whites. How do the pupils feel that Roxbury black men like or dislike Senator Brooks? Comedian Cosby? Bill Russell? Roy Wilkins? Many feel that Senator Brooks is a white man's negro. Is Bill Russell a raceist?

5. It is said that we are influenced by our friends and associates. Pupils are to list the types of associates the Harlem black men would have each day and evening. Pupils should see that segregation is not uplifting.

6. Problem: Ghetto people seem to hate one another. The blacks fight one another. The Puerto Ricans fight the blacks. One would think the opposite were true. There should be a sympathy there.

   Pupils are to answer the following questions:

   a. Why does black violence in the cities destroy far more black property than white?
   b. Why would black gangs beat up black C.O.P.S.?
   c. Do you think the black man thinks that the Puerto Rican is white?

7. Pupils are to pretend -- "You are a black bride or groom. What would be your dream for a successful marriage." Would the black young bride want the same things a white girl desires from her marriage? Would the black couple want to own their own home? Would they have the same dreams for their children? What is their chance of reaching their dream? And what happens when their dream is dashed on the rocks of unemployment, slums, etc.

* "Moynihan Report" - available in Library Kit - Winch Park Library

8. Problem: Juvenile Deliquency! Pupils are to define juvenile and deliquency. Pupils are to discuss causes for juvenile deliquency. Pupils are then to contrast the everyday living of a fourteen year old from Framingham and Roxbury (Harlem). Suppose you were placed in the position of the fourteen year old from Harlem. What would be your chances of getting into trouble?

* "Crime - Juvenile" - available in Library Kit - Winch Park Library

9. Teacher reads the following: "You do not participate in any school activities (sports, councils, clubs, etc). You receive poor grades; you are always in trouble with teachers, principal, in detention."

   Pupils are to answer --- What would be your feeling toward the school? Would you have school spirit? Would you speak favorable about the teachers, school subjects, etc? What might you do to school property -- books, windows, walls, swings, etc? Might this negative attitude show in your behavior toward the community -- parks, swings, lawn, benches? What is meant by "having a chip on your shoulder"? How can the chip be removed? Success?

   Teacher might try the positive approach -- good grades, active pupil, etc.

10. Pupils are to discuss -- Rats in the slums -- Would city rat controls help? How is this a neighborhood problem? How is this an individual problem? Why are slums dirty? Why do slum areas smell?

11. List reasons to explain the fervor of most black men toward religion. Why is this move true of older rather than younger blacks?

12. Pretend that you live in a slum area. You finally get a good job. What would be your first goal? A new car? New clothes? Or would you save for a new home in a new neighborhood? Suppose you were single? Married? Married with children? What effect does this have on the neighborhood (Roxbury, Harlem, Watts, etc.) What effect does this have on the schools in Roxbury, Harlem, etc? If you were a black man with a good paying job, would you move to a new housing project in Roxbury or would you move to Natick?

* Alsop - "New Republic" - available in Library Kit - Winch Park Library
* Alsop - Saturday Evening Post - available in Library Kit - Winch Park Library
* AEP - "Negro Views Harlem", p. 34. - available in Library Kit - Winch Park Library
* AEP - "Raisin in the Sun", p. 25 - available in Library Kit - Winch Park Library
* AEP - Black Boy - Black Codes, p. 15.- available in Library Kit - Winch Park Library
* "Statistics Related to Civil Disorders" - Teachers' Kit

H. White Man's Response to the Black Man's Dilemma: Government Programs - O.E.O.

The United States spends ten times more money on defense than on the poor. Today, 3.5 million children are being conditioned to a life of poverty. Americans spend ten times more for tobacco and liquor than on this war on poverty. Under great pressure the Federal and State governments have started programs to train and educate the poor, especially young people, to help themselves.

1. Pupils are to explain the purposes for:

   a. Head Start
   b. Up Bound
   c. A.B.E.
   d. Green Thumb
   e. Vista
   f. Youth Corp
   g. Job Corp
   h. Work Experience

* Focus - Inequality - available in Library Kit - Winch Park Library

2. Pupils are to evaluate several of these programs as to its success.

   a. Head Start - Can success be easily measured? Which child is to attend? The child may have a head start in September; will he be ahead the following June?
   b. Job Corp - The Job Corp Program has not been successful. Pupils are to list reasons to explain why? Helps -- Suppose the boy was a school drop-out, would his chance of success in a Job School be good? Would he be difficult to control? In New Bedford the people protested against the rough, toughs from the local Job Corp School. Why? Would this training program

be too slow or too long-range for the average eighteen year old Roxbury black man? Suppose he were paid to attend classes, would he attend? His attitude was very poor in high school; would his attitude be the same in Job Corp? After all the high school offered auto mechanic training also.

c. Vista - Pupils are to make a list of problems faced by a college-graduate Vista volunteer as she walks into her assigned Harlem district. How could you feel? How would the black man react? Where would you start? Why do many Vista workers become discouraged? Should the Vista worker be a black man?

d. Adult Basic Education - Pupil is to pretend that he is a high school drop-out. If he attends ABE classes will others laugh at him calling him "dumb"? Is there a stigma attached to the program? Pupils are to write their reaction to these questions. Why is attendance so poor at ABE classes that many cities have closed down the program? Suppose pupils were paid $3.00 an evening; would they attend?

3. The Federal Government is slow to spend money to fight poverty. Pupils are to define poverty. Pupils are to give reasons for an individual's low income. Pupils are to answer questions -- Can this problem be solved? Is the solution easy? Can it be solved tomorrow? In the distant future?

   Pupils are to pretend that they are members of a Senate Committee that handles federal funds to fight poverty. What questions would you want answered before you approved of the President's request for $2,000,000,000 for 1969?

* Focus - U. S. Racial Crisis - Inquality - available in Library Kit - Winch Park Library

4. Pupils are to write out the basic idea behind the various O.E.O. projects. Pupils should see that all these programs are long-range, very difficult to evaluate, and very difficult to achieve.

5. Pupils are to list the purposes for the Community Action Programs. Pupils are to list reasons for joining a Roxbury cleanup program. Would aged people join? Why are so many of these programs church centered? Would such a cleanup program have any effect on the irresponsible people in the neighborhood? Would it stop them from throwing garbage into the alleyways?

* Focus - available in Library Kit - Winch Park Library

6. Pupils are to answer the following questions:

   a. List the names of television stars on television
   b. How many regular programs on television featured black men in leading roles? Five years ago? Two years ago?
   c. Ask your parents to see if they can remember a black news-commendator three years ago?
   d. Why do black men appear on television commercials? Is it to sell gasoline to the black men?
   e. Are CBS and NBC under pressure to practice intergration in the programming?

f. The New England Telephone Company came under criticism because all their personnel were white. What did they do about it? Have you ever heard of a black telephone operator? How many blacks work in the sales Department of a business? How many blackssales clerks have you encountered? Is this accidental? If not, then why?

g. What would you do? You go to the dentist to have your teeth cleaned. The dentist has two dental hygenists, one black and one white. Given a choice, which would you choose? Would this be a true test of your prejudices?

I. *White Man's Response to the Black Man's Dilemma: Individual Attitudes - Awareness of Prejudices*

Look at the word prejudice. It means prejudging. Everyone thinks he knows what prejudice is -- but almost no one is willing to say, "I am guilty of prejudices."

But there is some prejudice in everyone. In one way, prejudice is like a crazy mirror in a fun house. A prejudiced person sees things all twisted out of shape. In another way, prejudice is like an invisible wall. Even though you cannot see it, prejudices keep people apart.

1. Teacher explains to pupils the difficult problems an immigrant had to overcome on coming to America. How were the Irish, Italians prejudiced against? Pupils are then to list reasons why an Italian immigrant could overcome the forces of prejudices while the black man could not. Did historical background have anything to do with this? How about color?

2. Some say that the main cause for prejudice is ignorance. Pupils are to describe their idea of a hippie. What is the true meaning of a hippie? Since no pupil in class knows a hippie personally, then how did they form their opinion? Parents? Long hair? Newspaper articles?

   Pupils are then to write their description of a typical black person. Teacher should point out that this is impossible. How many black persons do they know? Can the pupils describe a typical white? Can the pupils write that the black person is lazy? Hostile? Steals? Tough?

* Prejudice - available in Library Kit - Winch Park Library

3. Pupils are to make a list of offensive terms used to indicate groups of people -- "Wops", "Chink", "Kike", "Spick", "Hunkie", "Nigger", etc. Pupils then discuss -- Why are they used? Would the pupils call an Italian a "Wop", to his face? Suppose you had a friend who was of Italian descent, how would you feel if she were referred to by some of the pupils, as a "Wop"? What is degrading about the term, "Nigger"?

* Prejudice - available in Library Kit - Winch Park Library

4. Pupils are to define the word "Snob". A discussion should follow to bring out the idea that snobbery has its roots in a superiority feeling. Pupils should then write a paragaaph beginning with the statement -- "White people have been guilty of snobbery because...."

5. Teacher is to explain to pupils the idea of "scape goating" -- or pupils read section in Prejudice. Pupils then discuss how scape goating is used in the South to explain poor economic conditions (lack of industry, second-rate schools, marginal farming, etc.).

6. Pupils are to write their reactions to the following questions:

   There are few jobs in Mississippi. You are white and live in Mississippi. Your skin color gives you an advantage in the competition for jobs. What would you do? Would you favor equality if it might cost you your job? What would other whites do to you if you became an outspoken advocate for equality? If you lived in Mississippi can you see why you would keep your racial equality ideas quite.

   Is it possible that many whites realize the black discrimination is unfair but promote it because it gives them a better break (jobs, opportunities, etc.)? How many whites give lip-service to equality but really considers the black man a threat to his prosperity (competition for jobs, promotions, etc.)?

* Economic Prejudices -- available in Library Kit - Winch Park Library

7. The topic is color prejudice. Do we have a feeling of rejection toward the color black? Pupils are told -- you look at an open door way -- a person steps into the room -- he is white -- his impression is favorable. Next a black person steps in -- what is the impression? Favorable? Do we feel that white colored skin is beautiful? Do we have color prejudices?

   Pupils write out their reaction to the above situation.

8. Teacher is to read the following clipping from a Cincinnati newspaper:

   June 8, 1940 - 2:30 a.m.

   Early Tuesday morning police apprehended five negroes as they were attempting to enter the Dover Street apartments. Four of the negroes were wanted on other burgular charges. The ....

   February 10 - 1:30 p.m.

   George Brown (negro) was arrested as he was leaving the Union Bus Terminal. He was wanted on charges of dope peddling.

   Pupils are to answer the following:

   a. Why would black leaders object to these reports?
   b. How would both articles appear in the Boston Newspaper today?
   c. What is unfair about the articles?
   d. Discussion should follow.

9. Pupils are to evaluate -- which of the following is the greatest cause for prejudices to the black man:

   a. Social - Slavery background - slum living - poverty
   b. Ignorance -- Segregation - not knowing a black person
   c. Economic -- Competition for jobs, wealth, etc.

10. Pupils are to consider the topic - Can a law be passed to end racial prejudices? Laws can be passed to guarantee a certain civil right but can a law be passed to change people's ideas?

11. Problem: A common prejudice against the black man is that he is "dumb", he is inferior intellectually, he is just plain "stupid".

    Read the following to the pupils --

    > "All the pupils in the Boston area are given the same achievement test. The scores are tabulated. The black pupils scored in the lower 25%."

    Pupils are to comment on the following:

    a. Does this prove that the black student is inferior?
    b. Does it show the black schools as inferior?
    c. Does it show that the test was not fair?
    d. How could the black student scores be improved?
    e. How much desire did the black student have to really try to score high?
    f. What would you recommend to solve the problem?

* Condensed articles in Saturday Evening Post and New Republic - available in Library Kit - Winch Park Library

12. Pupils are to consider how their attitude toward the black pupil might change if there were ten black pupils in this class? If there were twenty black students? How would you feel if you were the only white pupil in class? A discussion might be held on this topic.

13. Problem: "Bussing" -- Why are black students from Roxbury bussed to Framingham schools?

    Discuss reasons given:

    a. So that blacks and whites sit together -- mixed?
    b. So that blacks can attend a better school, best teachers, nicer building, etc?
    c. So that black pupils can see a better attitude toward learning than they see in their own Roxbury school?
    d. So that black pupils can meet higher standards of achievement in subject areas than Roxbury schools.

    Pupils should read the article from Saturday Evening Post and Joseph Alsop's article from New Republic available in Library Kit - Winch Park Library.

    Pupils should write a report to indicate their understanding of this "Bussing" issue.

14. **Problem**: How can any prejudice be overcome?
Solutions: Law? Schools? Television? Lecturers? Intergration? Today? Long-period of time?

If the negro were not black, could the prejudice be overcome easier? If the Irish immigrants were green in skin color would Irish prejudices died as quickly as it has? Perhaps a panel discussion to discuss the solutions would help. However pupils should understand how difficult the solutions are.

* Prejudice - available in Library Kit - Winch Park Library

15. **Problem**: Prejudices are more of a danger in a Democracy than in a Dictatorship.

Clue: In a democracy we are free to exercise our prejudices. Example -- We are free to vote for or against a candidate merely because of his Italian or Irish name. We are free to print information favorable or unfavorable to certain groups.

Pupils are to discuss the danger. Pupils are to list reasons for this danger. Pupils will attempt to offer solutions. Pupils are to write a paragraph on the topic -- What is an Intelligent Voter?

Conclusion: "It is increasingly clear that the Negro-American is just an American who happend to be black. As we no longer tend to think of Irsh-Americans, German-Americans, or Catholic Americans, the term Negro-American should become less meaningful. Integration and recognition have played a large role in this new look. The black man has come far but there is still so much, so very much to do!"

J. *White Man's Response to the Black Man's Dilemma: Individual Attitudes -- Permissiveness versus Rigidity*

It has been said, "You don't make people respect property when they are not respected as human beings". This statement and statements like it are used to excuse all disregard for the law shown by some black men. It would seem that the only time a black man should be arrested for breaking the law is when the black man has gained true equality.

1. There is an organization "S.P.O.N.A.G.E." This stands for "Society for the Prevention of Negroes Getting Everything".

   Pupils are to answer the following:

   a. Why do you suppose this organization started?
   b. At what ages would people join?
   c. Where was this organization formed? Mississippi? No, New York City! Why?
   d. How is black equality a threat to the Chicago white people?

* "They're Going to Fast", Newsweek - available in Library Kit - Winch Park Library.

* Katz, William L. EYEWITNESS: THE NEGRO IN AMERICAN HISTORY. p. 490.

2. Teacher is to explain the idea of "backlash" to the pupils. Pupils are to define "backlash". Pupils are to discuss -- "Has there been a counter-action to all changes in American History?" "Has the black man drive for civil rights been too sudden? Too violent? Would this account for 'backlash'"?

3. This sign was carried by a white man in Boston during a recent Poor People Rally:

   FIGHT POVERTY --
   TRY GETTING A JOB!
   I DID! IT WORKS!

   Pupils are to write their reaction to this sign.

   Clues: Is this "backlash"? Radical viewpoint? Majority viewpoint? What do you suppose happened to this sign? Why did the Boston Globe print the picture?

4. Problem: Disrespect for the law ---

   Pupils are to discuss the "pro" and "cons" of the following statements:

   a. Does a person have the right - perhaps the duty - to disobey what he thinks is an unjust law?
   b. "Justice delayed is justice denied". (Nazi)
   c. "This was no race riot; it was plain stealing".
   d. Does disrespect for the law by one group encourage disrespect for the law by all people?

* Pupils should read articles in Library Kit - "This was no Race Riot - It Was Plain Stealing" and "A New Look at Disobedience".

5. Problem: Most whites give a "token" agreement to talk of equality.

   a. Pupils are to define "tokenism".
   b. Pupils are to explain "tokenism" in the following:

      1) Good Manners
      2) Love One Another
      d) Honor Your Father and Mother

6. Teacher reads to the pupils -- "Who Me? I never did any harm to a black man in my life. I live in Framingham. How am I to blame?"

   Pupils are to answer the following:

   a. How many black people have you met?
   b. Have you ever had a close friend who had black skin?
   b. Why are there so few black pupils in Framingham?
   d. Why do most black men live in Roxbury?
   e. What is this system which caused this segregation? How does it operate?
   f. Are you to blame for this separation?

g. Have you benefited by this system? How have you benefited at the expense of the inferior position of the black man?

* Use Cartoon - Pen House - Burning Slum - available in Library Kit - Winch Park Library

7. Suppose a Civil-Right's March were organized in Framingham. Would you join? Why? Why not? Would you join for the fun involved? Would you try to hide in the crowd? Would your friends laugh at you? Would the black people in the March feel that you were sincere? How could you prove your sincerity

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(These filmstrips will be available in August of 1968.)

"Exploding The Myths of Prejudice"
2 Color Filmstrips; 2 Records
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"Conversations With An Over Seer"
"Whipping A Slave Girl"

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AMERICAN NEGRO PRETEST I

	Yes I am Positive	No	I am Not So Sure
1. Separate but equal schools for the black man sounds fair to me.			
2. The restaurant owner has the right to refuse to serve a black man or anyone else. It is his restaurant.			
3. Black men are poor because they do not work.			
4. Dirty people live in dirty houses.			
5. We should study about the black man in school.			
6. The Constitution guarantees equality for all. Therefore everyone in America is treated as equal.			
7. All black men behave the same; they want something for nothing.			
8. Black teenagers do not want the same things as white teenagers (cars, television, clothes, etc.)			
9. Black people are good at music and sports but are not good at science and math.			
10. A black man is a black man no matter what might be the shade of his skin.			
11. A marriage between a black man and a white is accepted by me.			
12. A marriage between my brother (sister) and a black person would be accepted by me.			
13. A marriage between a black person and me would be accepted by my parents.			
14. If I knew more black men I would feel more at ease in their presence.			
15. Integration means that all people are created equal.			
16. Segregation means that all people are not created equal.			
17. Black men were happy with their conditions until black leaders stirred up the trouble.			
18. Black men are treated the same in England and France as in the United States of America.			

	Yes I am Positive	No	I am Not So Sure
19. Black men are angry because they are poor.			
20. Black men are angry because they live in dirty slums.			
21. Black men can best do simple farm work.			
22. During World War II black and white soldiers were separated.			
23. The black soldiers fight as separate units in South Vietnam.			
24. The fight for equal voting rights has been won by the black man in the South.			
25. How about in the North?			
26. Prejudices result in hatreds.			
27. Black is unpleasant; white is more pleasant.			
28. Ku Klux Klan is popular in Alabama.			
29. "Backlash" means black man prejudices.			
30. Black Muslims are church going black men.			
31. A Ghetto is a switch-blade knife.			
32. Martin Luther King was assissinated by a black man.			
33. A "sit-in" is used by people to call attention to their problem.			
34. Black men would rather be called "negro" rather than "black".			
35. Civil-Rights means equality before the law.			
36. Civil-Rights means treating the black man as an equal by all the American people.			
37. A sign --- FOR WHITE'S ONLY --- is illegal today.			
38. Black men are afraid to vote in some places in America.			
39. Senator Brooke is popular with the black men of Roxbury.			
40. When a riot starts, black rioters smash, wreck and steal mostly from white store owners.			
41. The black rioter burns the slum tenament down to get rid of it. Even if he lives in the tenament he wants it burnt.			

	Yes I am Positive	No	I am Not So Sure
42. Most slum tenaments are owned by whites.			
43. Watt's is a slum area in Detroit.			
44. Harlem is a black slum area in Brooklyn.			
45. Town Welfare funds are used to help people beyond the age of sixty (60).			
46. Policemen walk in pairs in slum areas because two people can see more than one.			
47. Dogs are very good in stopping riots in big cities.			
48. The percentage of black pupils in the public schools of Washington, D. C. is much lower than the percentage of black pupils in Atlanta, Georgia.			
49. The black man is a high school drop-out because he flunked out.			
50. Black men usually fail to pass the college entrance exams.			
51. Black men fail to go to college because they are poor.			
52. Most rioters are young.			
53. Stokley Carmichael is a Hollywood song writer.			
54. Violence means shooting, burning and killing to get your idea across.			
55. The best solution is to have all-black schools, all-black stores, police, busses, mayors, etc. in black communities.			
56. The black problem could be solved if the Federal Government would spend more money on it.			
57. Ku Klux Klan members wore white hoods to hide their identity.			
58. No one needs to live in poverty conditions today.			
59. The "Jim Crow" idea means unfairness practiced toward the poor people of America.			
60. "Uncle Tom" refers to a black man who acts as a servant to the white man.			
61. The black man gave America our Jazz music.			

	Yes I am Positive	No	I am Not So Sure
62. "Soul Brother" refers to a black man who likes "Soul" music.			
63. I would like to visit the home of a black man.			
64. I would not like my friends to see me in the company of several black men.			
65. "You enter a bus. You find two seats available, each is a seat beside another person. One is occupied by a white person and the other is occupied by a black person." You would choose the seat next to the white person.			
66. Watch out for black men. They will jump you if they get a chance.			
67. "You are going to have a party. You would refuse to invite a black friend to your party for fear the presence of the black man might spoil the fun."			
68. I would not be upset if a black or Puerto Rican family moved next door.			
69. Black men should stay in "their place".			
70. Would you be fearful to walk through a black crowd on the streest of Roxbury?			
71. Poor people are lazy.			
72. The black man is gaining his equal rights too fast.			
73. I have no sympathy for people who sit around and loaf amid heaps of garbage and then complain of rats.			
74. Slums are made by people, not by plaster and paint.			
75. Freedom and equality brings with it responsibilities.			
76. Most riots are started by black men.			
77. The story, Uncle Tom's Cabin, was written by a black man.			
78. White American, black American, yellow American, and red American are all equal.			
79. A Puerto Rican is not an American.			
80. A Puerto Rican is Spanish.			
81. A Puerto Rican is a black man.			

	Yes I am Positive	No	I am Not So Sure
82. The white race is superior in intelligence to the black race.			
83. No black men have ever become millionaires in the U.S.A.			
84. Project Head Start is a program to help adult negroes obtain better jobs.			
85. "Afro-American refers only to the original black African slaves imported to the U.S.A. before the Civil War.			
86. A white family living in Harlem would be considered a minority group to the black residents.			
87. Only black men live in slums.			
88. There are more black juvenile deliquents than there are white juvenile delinquents.			
89. Most black families in the United States depend on public welfare agencies as a source of income.			
90. No black serviceman has ever won the Congressional Medal of Honor.			
91. All black men in the United States today are the decendents of black slaves.			
92. The poll tax was a method used in the South to keep the black man from voting.			
93. The N.A.A.C.P. is a violent militant black man.			
94. Prejudice is an opinion not based on fact.			
95. Black men are the only minority ethnic group in the United States of America.			

AMERICAN NEGRO PRETEST II

Dear Student,

You are going to begin studying a new subject soon. We are going to ask you to answer some questions for us. Some of the questions are about you, and some are about what you will be studying. There are no right or wrong answers for most of the questions. We just want to know what you think about some of the things you learn about in school.

We are going to be asking you some questions which people don't usually ask. Sometimes you may think there is an answer we "want to hear." There is not. What we want is for you to tell us how you really feel. Remember, you will not be graded for your answers, and you will not have to let anyone know what you have said, so please be honest. That is the way you can really help us.

Date:______________________

1. Name:____

   Age:____________

   Sex: M F (Circle One)

   School:__________________________

   City:____________________________

   Teacher:_________________________

2. Do you think you will: (Check One)

   _____ leave high school

   _____ finish high school

   _____ go to business school, secretarial school, or junior college

   _____ go to a four-year college

3. What would you like to be when you are older? In other words, what kind of a job or career do you think you will have?

   ____

   ____

   ____

   ____

   ____

4. Please write briefly on the subject, "What is a Negro." (You will have up to ten minutes.)

   ____

   ____

   ____

   ____

   ____

   ____

   ____

(Use Reverse if necessary)

P.T.-II - 1

5. Now name any well-known or famous black men that you can. (Write in the space below).

On the rest of this page is a True-False test about some of the things you will be studying. We realize that there are probably many answers that you do not know no, but we would like you to answer as many as you feel at all sure about. For the rest, mark the space labeled "don't know."

		True	False	Don't Know
1.	The Emancipation Proclamation did not apply to all slaves, but only to the slaves in the Southern Confederacy.			
2.	Marcus Garvey was an important black leader.			
3.	Once the Civil War was over, the black man no longer met with harsh treatment.			
4.	Africans sold other Africans into slavery.			
5.	Every black man in America was a slave until the Emancipation Proclamation.			
6.	Integration is the goal of all civil rights organizations.			
7.	Before the Civil War, black men in the north usually attended school with white children.			
8.	Africans could not communicate with each other for long distances before Europeans brought the telephone and telegraph to Africa.			
9.	The 1954 Supreme Court decision on school segregation continued the policy that the Supreme Court had always held.			
10.	During the Civil War many black men fought for the north.			
11.	It is only within the last 15 years that black men have received equal treatment in the courts.			
12.	The NAACP was organized in 1960 to give legal aid to the black men who took cases to the Supreme Court.			
13.	Freed black men were often mistaken for slaves during the period before the Civil War even in the north.			

	True	False	Don't Know
14. Slaves never revolted against their conditions.			
15. Black soldiers and white soldiers have always fought side by side in American wars.			
16. The fourteenth amendment gave the black man legal status as a citizen.			
17. Until the last few years no black men were concerned about civil rights.			
18. In America today the black man has the legal right to the same education and employment the whites have.			
19. All black men in Africa were primitive and savage until the 20th century.			
20. Black men who have the same education as whites get the same jobs.			

On these three pages are some sentences.
Read each on and decide whether you think it is very much like you, not at all like you, or somewhat like you. Then check one space for each sentence.

	Very Much Like Me	Not At All Like Me	Somewhat Like Me
21. I have a lot of plans about what I'm going to do when I'm older.			
22. If in a school election I had a choice between voting for a black candidate who was on the basketball team and an honor student, and a white candidate who was an average student and not on any teams, I'd vote for the black student.			
23. I think of myself as sort of stupid.			
24. I think it's really true that in America some people are "more equal" than others -- even if it's not supposed to be that way.			
25. If things are bothering me it helps to talk them over with someone.			
26. I don't mind disagreeing with friends in a discussion.			
27. There doesn't seem to be too much to look forward to as I get older.			

	Very Much Like Me	Not At All Like Me	Somewhat Like Me
28. I like to be around kinds who are different from the way I am.			
29. Most of the time I am a happy person.			
30. I think we've got to change a lot of things in this country.			
31. I am good looking.			
32. I enjoy solving my own problems.			
33. I wish I were different from the way I am.			
34. I think black men are a "mixed bag": some are nice, some aren't.			
35. Some kids don't try to do much because they're afraid that if they try, they won't make it. I'm like that.			
36. I get very annoyed if I can't do things the way I'm used to doing them.			
37. There are times I feel like I'm no good at anything -- and there's nothing I can do well.			
38. I really want to do something important with my life.			
39. I'm kind of scared of people who are different from me.			
40. I hate to make up my mind about things.			
41. I don't think black men have contributed anything to American culture.			
42. I often feel clumsy and awkward.			
43. I like to do what the group is doing.			
44. I get annoyed discussing things with people who see things differently -- either I leave or I stop talking.			
45. I like teachers who are strict better than the easy ones.			
46. I think it is best to play fair with your own gang and let the other guys look out for themselves.			

	Very Much Like Me	Not At All Like Me	Somewhat Like Me
47. If a group of people feel one way, and I feel another way I usually keep quiet.			
48. There are lots of things I can do well.			
49. I enjoy thinking up things to do.			
50. I feel happiest when I feel I'm "on my own."			
51. I think that black men can be proud of being black men.			
52. Basically, I think that blacks and whites have very little in common.			
53. I have trouble getting along with people at home.			
54. Some people say black men aren't smart enough to be doctors and scientists. I think they are right.			
55. I have a hard time concentrating in school work.			
56. I think that black people can help white people more than they do now.			
57. People expect too much of me.			
58. I believe that what I do with my life is up to me.			
59. It sometimes makes me feel sad that people who are different have such a hard time getting along.			
60. I really believe that blacks and whites will never be able to get along well together.			
61. I worry a lot.			
62. Somehow, I seem to get into a lot of trouble.			
63. I think of myself as a "loner."			
64. I am very good in school work.			
65. I get tired of people saying how important school is -- I just don't think it is for me.			
66. I enjoy being around people.			
67. I think a lot about people, and why they do things.			

	Very Much Like Me	Not At All Like Me	Somewhat Like Me
68. I think that white people should help black people more.			
69. I can see myself being friends with a kid who sees things my way even if he is a different color.			
70. I think it's very important that people have a chance to be alone sometimes.			
71. I feel like there are lots of things I want to do, but I'm afraid that I won't be able to do them.			
72. I think of myself as popular.			

APPENDIX "B"

CONVERSATIONS WITH A SLAVE

[Olmsted is now recording his travels in Louisiana.]

When I left [my host's] , I was driven about twenty miles in a buggy, by one of [the] house servants. . . . . He asked [where] I lived. I told him that I lived at the North. He asked:

"There's a great many black folks there, massa?"

"No; very few."

. . . He inquired further about Negroes there. I told him they were all free. . . .

After a silence of some minutes, he said, abruptly ---

"If I was free, I would go to Virginia, and see my old mother." He had left her when he was thirteen years old. He reckoned he was now thirty-three. He was sold, . . . and put on this plantation [in Mississippi] and had been on it ever since. He had been twice sold, along with it . . . .

I asked [him again] what he would do, if he was free?

"If I was free, massa; if I was free" (with great animation), "I would--well sir, the first thing I would do, if I was free, I would go to work for a year, and get some money for myself--den--den--den . . . I buy me, first place, a little house, a little lot land, . . . den--den--I would go to old Virginny, and see my old mother . . . then, when I come back the first thing I'd do, I'd get me a wife; then I'd take her to my house, and I would live with her there . . . That's the way I would live, if I was free. . . ."

He . . . [talked about] the fortunate condition of the Negroes on his master's plantation. He thought it was the best plantation in the State, and he did not believe there was a better lot of Negroes in the state . . . . On some old plantations they had not nearly so many Negroes as they needed to make the crop, and they "drove 'em awful hard," but it wasn't so on his master's; they could do all the work, and do it well. . . . All the niggers had enough to eat, and were well clothed; their quarters were good, and they got a good many presents . . . [I asked:]

"Well, now wouldn't you rather live on such a plantation than be free, William?"

"Oh! no, sir, I'd rather be free! Oh, yes, sir, I'd like it better to be free; I would that, master."

"Why would you?"

"Why, you see, master, if I was free--if I was free, I'd have all my time to myself. I'd rather work for myself. Yes. I'd like that better."

Conversations With A Slave

"But then, you know, you'd have to take care of yourself, and you'd get poor... . . "

"No, sir, I would not get poor, I would get rich; for you see, master, then I'd work all the time for myself . . . ."

"The black people talk among themselves about this, do they; and they think so generally?"

"Oh! yes, sir; they talk so; that's what they think."

"Then they talk about being free a good deal, do they?"

"Yes, sir. They--that is, they say they wish it was so; that's all they talk, master--that's all, sir."

His caution was evidently excited, and I inquired no further.[4]

SS-1a

CONVERSATIONS WITH SLAVE OWNERS

[A Virginia planter told me] that, generally, the slaves were well provided for -- always allowed a sufficient quantity of meal, and, generally, of pork--were permitted to raise pigs and poultry, and in summer could always grow as many vegetables as they wanted. It was observed, however, that they frequently neglect to provide for themselves in this way, and live mainly on meal and bacon. If a man does not provide well for his slaves, it soon becomes known; he gets the name of "nigger killer," and loses the respect of the community.

The general allowance of food was thought to be a peck and a half of meal, and three pounds of bacon a week. This . . . is as much meal as they can eat, but they would be glad to have more bacon . . . . Except on the smallest plantations, where the cooking is done in the house of the proprietor, there is a cook-house, furnished with a large copper for boiling, and an oven. Every night the Negroes take their "mess," for the next day's breakfast and dinner, to the cook, to be prepared for them the next day. . . .

After breakfast has been eaten early in the cabin, at sunrise, or a little before in winter, and perhaps a little later in summer, they go to the field. At noon dinner is brought to them, and, unless the work presses, they are allowed two hours' rest. Very punctually at sunset they stop work and are at liberty. . . . Thus they work in the field about eleven hours a day, on the average. . . . [1]

Another planter . . . said, "The truth is, that, in general, a slave does not do half the work he easily might. . . . When I came into possession of my plantation, I soon found the overseer then upon it was good for nothing. . . . I then went to driving the Negroes myself. In the morning, when I went out, one of them came up to me and asked ~~what work he should go~~ about. I told him to go into the swamp and cut some wood. 'Well, massa,' said he. ' [I] 'spose you wants . . . ebery nigger cut a cord a day.' 'A cord! that's what ~~you have been~~ used to doing is it?' said I. 'Yes, massa. . . .' 'Well now, . . .' said I, 'you go and cut me two cords to-day.' 'oh, massa! two cords! Nobody couldn't do dat. . . . No nigger couldn't do it.' 'Well . . . you have two cords of wood cut tonight, or tomorrow morning you shall get two hundred lashes--that's all there is about it. So, look sharp!' [Of course,] he did it. . . ." [2]

CONVERSATIONS WITH AN OVER SEER

I asked at what time [the slaves] began to work in the morning. "Well," said [an] overseer, "I do better by my niggers than most. I keep 'em right smart at their work while they do work, but I generally knock 'em off at 8 o'clock in the morning Saturdays, and give 'em all the rest of the day to themselves, and I always gives 'em Sundays, the whole day. . . ."

"How early do you start them out in the morning, usually?"

"Well, I don't never start my niggers [be]fore daylight, [unless] . . . in pickin' time, then maybe I get 'em out a quarter of an hour before. But I keep 'em right smart to work through the day. . . ."

"At what time do they eat?" I asked. They ate "their snacks" in their cabins, he said, before they came out in the morning (that is before daylight--the sun rising at this time a little before five, and the day dawning, probably, an hour earlier); then at 12 o'clock their dinner was brought to them in a cart. The hoegang ate its dinner in the field, and only stopped long enough to eat it. The plough-gang had . . . two hours. . . . All worked as late as they could see to work well, and had no more food or rest until they returned to their cabins. At half-past nine o'clock the drivers, each on an alternate night, blew a horn, and at ten visited every cabin to see that its occupants were at rest, and not lurking about and spending their strength in fooleries.

. . . The allowance of food was a peck of corn and four pounds of pork per week, each. . . . [3]

WHIPPING A SLAVE GIRL

The whip was evidently in constant use. . . . There were no rules on the subject, that I learned; the overseers and drivers punished the Negroes whenever they deemed it necessary, and in such a manner . . . as they thought fit. "If you don't work faster," or "If you don't work better . . . I will have you flogged,". . . I often heard. I said to one of the overseers, "It must be disagreeable to have to punish them as much as you do?"

"Yes, it would be to those who are not used to it--but it's my business, and I think nothing of it. Why, sir, I wouldn't mind killing a nigger more than I would a dog." I asked if he had ever killed a Negro? "Not quite [that]," he said, but overseers were often obliged to. Some Negroes are determined never to let a white man whip them, and will resist you, when you attempt it; of course you must kill them, in that case. . . .[5]

[I happened to see] the severest . . . punishment of a Negro that I witnessed at the South . . . while . . . visiting this estate. I suppose however, that punishment equally severe is common; in fact, it must be necessary to the maintenance of adequate discipline on every large plantation. . . . [The overseer] was showing me his plantation. . . . [We] crossed a deep gully, . . . when the overseer suddenly stopped his horse, exclaiming, "What's that? Hallo! who are you there?"

It was a [Negro] girl lying at full length on the ground at the bottom of the gully, evidently intending to hide herself from us. . . .

"Who are you there?"

"Sam's Sall, sir. . . ."

"How did you get here?"

The girl made no reply.

"Where have you been all day?"
"

. . . .After some further questioning, she said her father accidently locked her in, when he went out in the morning.

"How did you manage to get out?"

"Pushed a plank off, sir, and crawled out."

. . . A bunch of keys hung at her waist, which the overseer espied, and he said,". . . Your father locked you in; but you have got the keys." After a little hesitation, she replied that these were the keys of some other locks; her father had a door-key.

Whether her story was true or false, could have been ascertained in two minutes by riding on to the gang with which her father was at work, but the overseer had made up his mind. . . .

"That won't do," said he; "get down. . . ." The girl knelt on the ground; he got off his horse, . . . and struck her thirty or forty blows across the shoulders

Whipping A Slave Girl

with his tough, flexible raw-hide whip. . . . They were well laid on, [at arm's length], but with no appearance of angry excitement on the part of the overseer. At every stroke the girl winced and exclaimed, "Yes, sir!" or "Ah, sir!" or "Please, sir!" not groaning or screaming. At length he stopped and said, "Now tell me the truth." The girl repeated the same story. "You have not got enough yet," said he; "Pull up your clothes--lie down." The girl without any hesitation, drew closely all her garments under her shoulders and lay down upon the ground with her face toward the overseer, who continued to flog her with the raw-hide, across her naked loins and thighs, with as much strength as before. She now shrunk away from him, not rising, but writhing, grovelling and screaming, "Oh, please don't, sir! oh, please stop, master! . . ."

. . .It was the first time I had ever seen a woman flogged. . . . [I spurred my horse and rode on down the road.] The screaming yells and the whip strokes had ceased when I reached the top of the bank. . . .

[The overseer] laughed as he joined [me] and said:

"She meant to cheat me out of a day's work, and she has done it, too."

"Did you succeed in getting another story from her?" I asked, as soon as I could trust myself to speak.

"No; she stuck to it."

"Was it not perhaps true?"

"Oh, no sir; she slipped out of the gang when they were going to work. . . ."

"I suppose they often slip off so."

"No, sir; I never had one do so before. . . ."

"Was it necessary to punish her so severely?"

"Oh, yes, sir" (laughing again). "If I hadn't . . ., she would have done the same thing again to-morrow, and half the people on the plantation would have followed her example. . . . Oh, you've no idea how lazy these niggers are; you Northern people don't know anything about it. They'd never do any work at all if they were not afraid of being whipped."

We soon afterward met an old man, who, on being closely questioned, said that he had seen the girl leave the gang as they went to work after dinner. . . .

Accepting the position of the overseer, I knew that the method was right, but it was a red-hot experience to me, and has ever since been a fearful thing in my memory.[6]

THE NEGRO AND POLITICS

James Bryce, English historian and political analyst, stated (1891):

"A stranger who seeks to examine [the proposal that the Nation enforce Negro suffrage in the South] . . . will be apt to think that it is an attempt to overcome nature by force of law. The Negroes have been unable to protect themselves in the exercise of the suffrage because they are naturally inferior to the whites--inferior in intelligence, in tenacity, in courage, in the power of organization and cohesion. . . . [1]

John Temple Graves, a leading citizen of Georgia, stated at a conference of the Southern Society for the Promotion of the Sutdy of Race Conditions and Problems in the South, (1900):

"Take Booker Washington. . . . His linen is as clean as yours. His fame is broader than the repute of any statesman in this hall. His character. . . defies criticism. His patriotism is clear, his courtesy unfailing. . . . And yet I challenge this conference with a proposition:

"What man of you. . . would install this great and blameless Negro in your guest chambers tonight?. . . What man of you would vote for this proved statesman for Governor of Alabama?"[2]

At the same conference, Alfred Moore Waddell, Mayor of Wilmington, North Carolina, declared:

"White supremacy is absolutely essential to [the Negro's] . . . welfare, because it means the salvation of those things upon which his every interest depends. There is in every civilized community a force superior to any written statute--the force of an over-whelming public opinion--and when this public opinion is based, as in this case, upon race pride supplemented by the lessons of three thousand years of history, it is beyond the means of any legislation to alter or reverse. . . ."[3]

In a campaign speech at Poplarville, Mississippi, Governor James K. Vardaman said, (1907:

"How is the white man going to control the government? The way we do it is to pass laws to fit the white man and make the other people [Negroes] come to them. . . If it is necessary every Negro in the state will be lynched; it will be done to maintain white supremacy. . . . The XV Amendment ought to be wiped out. We all agree on that. Then why don't we do it?"[4]

Charles P. Lane* wrote the following letter, published in the Atlanta Constitution, to Governor Comer of Alabama.

"We thought then [in 1901, when the New Alabama Constitution disfranchising the Negro was under discussion] , as we do now, that the menace to peace, the danger to society and white supremacy was not in the illiterate Negro, but in the upper branches of Negro society, the educated, the man who, after ascertaining his political rights, forces the way to assert them. . . .

---

*Mr. Lane was editor of the Huntsville, Alabama Daily Tribune.

The Negro and Politics

"We, the Southern people, entertain no prejudice towards the ignorant and therefore inoffensive Negro. It is because we know him and for him we entertain a compassion. But our blood boils when the educated Negro asserts himself politically. We regard each assertion as an unfriendly encroachment upon our native superior rights, and a dare-devil menace to our control of the affairs of the state.

"In this case are we not speaking the truth? Does not every Southern Caucasian 'to the manner born' bear witness to this version? Hence we present that the way to dampen racial prejudice, avert the impending horrors, is to emasculate the Negro politically by repealing the XV Amendment of the Constitution of the United States." [5]

THE NEGRO AND HIS PLACE

A white Southern workingman wrote in a letter to the Atlanta Georgian, (1906);

"All the genuine Southern people like the Negro as a servant, and so long as he remains the hewer of wood and the carrier of water, and remains strictly in what we choose to call his place, everything is all right, but when ambition, prompted by real education, causes the Negro to grow restless and he bestir himself to get out of that servile condition, then there is. . . trouble, sure enough trouble . . . . There are those . . . who have been shouting. . .that education would solve the Negro question; . . .that is a bare-faced lie. Take a young Negro of little more than ordinary intelligence, even, get hold of him in time, train him thoroughly as to books, and finish him up with a good industrial education, send him into the South. . . send him to take my work away from me and I will kill him."[1]

Governor Tillman of South Carolina said:

"Every man who can look before his nose can see that with Negroes constantly going to school, the increasing number of people who can read and write among the colored race. . .will in time encroach upon our white men."[2]

Alexander Troy, a well-known attorney, wrote to a Montgomery, Alabama newspaper, (1906):

"Ask any gentlemen from the country what he thinks of the matter, and a very large majority of them will tell you that they never saw a Negro benefitted by education, but hundreds ruined. He ceases to be a hewer of wood and a drawer of water. . . .

"Stop the appropriations for Negro education, by amendment to the Constitution if necessary, and the school-house in which it is taught will decay. Not only that, but the Negro will take the place the Creator intended he should take in the economy of the world--a dutiful, faithful, and lawabiding servant."[3]

This editorial appeared in the Forest, Mississippi Register, (1875):

"A Negro preacher is an [impossibility] . God Almighty, in farming out his privileges to mankind, drew a line as to qualifications.

"He never exacted from a nation or tribe an impossibility. . . . Does any sane man believe the Negro capable of comprehending the Ten Commandments? The miraculous conception of the birth of our Savior? The high moral precepts taught from the temple on the mount?

"Every effort to inculcate these great truths but tends to bestialize his nature, and by [confusing] his little brain unfits him for the duties assigned to him as a hewer of wood and drawer of water. The effort makes him a demon of wild, fanatical destruction, and consigns him to the fatal shot of the white man."[4]

Roy Stannard Baker, a Northern journalist, reports a remark made to him by Gustav Frederick Mertins, a Montgomery attorney and author. Baker felt that the remark "excellently voiced the position of many Southerners."

The Negro and His Place

"It is a question. . .who will do the dirty work. In this country the white man won't; the Negro must. There's got to be a mudsill somewhere. If you educate the Negroes they won't stay where they belong; and you must consider them as a race, because if you let a few rise it makes the others discontented."[5]

And several planters commented to the effect that:

"You've got to make up your mind that you are dealing with children, and handle them as firmly and kindly as you know how."[6]

Mr. Rogers of Sumter County defended the convict lease system and the whipping of prisoners at the Alabama Constitutional Convention, (1891):

"Now, everybody knows that the great bulk of convicts in this State is Negroes. Everybody knows the character of a Negro, and knows that there is no punishment in the world that can take the place of the lash with him. He must be controlled that way.

"He inherited that peculiarity from his ancestors, when he came from the shores of Africa, where they provide that kind of punishment, and if we take away the lash from this convict system, we will destroy the efficiency of the system."[7]

A South Carolina woman confided to Charles Johnson, a sociologist:

"Negroes get the small end of everything--poor houses, old churches, and so forth. It happens to anybody who is lazy and shiftless and dirty. . . . The Negroes are dirty, sloppy and greasy. Some of them are all right. But most of them are dirty and unsanitary. Their houses and yards smell. They have dogs all over the house. You know it smells. They don't know how to take care of things. Of course there are some white people who don't too, but most Negroes don't know how."[8]

And a Savannah, Georgia, lawyer stated:

"We think of them as inferior because we have them in the house as servants. We have always had caste in the world."[9]

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A CASE STUDY

Hearings Before the Committee on Reform in the Civil Service, United States House of Representatives, (1914).

By 1914 the Civil Service laws covered most positions in the Federal Government. People working as clerks, mailmen, administrators, etc., were secure in their jobs even if the political party in office were to change after an election, and were promoted and paid salaries strictly on the basis of the quality of their work and their length of service in the Government.

A bill was introduced by United States Representative James B. Aswell of the State of Louisiana. The Aswell bill called for the segregation by race of the Civil Service of the United States, and further provided that no Negro be allowed to hold any position in which he would supervise the work of a white man--regardless of the qualifications the Negro might have for such a supervisory position. Here is some of the testimony taken at the time the bill was presented to the House Committee on Reform in the Civil Service.

* * *

Statement of Honorable James B. Aswell, a Representative in Congress from the State of Louisiana.

"The Almighty by the stamp of color decreed that the Caucasian race should occupy positions of authority and control the destinies of this country. Fear of losing the Negro vote in the doubtful States and personal desire for office through his vote, which are the real cuuses of existing conditions, are usually covered by the pretense of justice.

"If we would be just to each race, we would recognize the eternal fitness of things in this Government as did Lincoln and Jefferson. We would know that this is a white man's country whose future is to be controlled by the Caucasian race. It is unjust to a member of this inferior race to put him in positions of authority over the Caucasian. By inheritance he is a misfit when in authority even over his own race.

"Every informed and right-thinking white man, while sympathizing with and anxious to help the Negro in his place, recognized the necessity of preserving the integrity and supremacy of the white race. . . .

"The purpose of this bill is to check a bad tendency in this country, before it is too late, and cause thinking people everywhere to find themselves in relation to the race problem and thus deal fairly and give justice to both races. The bill seeks to help the Negro by making him proficient in his own sphere and by correcting a false idea of his proper circumscribed position in the Republic, and, at the same time, relieve the white man in the public service from the intolerable humiliation of being compelled, in order to earn his daily bread, to work side by side with an objectionable people. . . .

"Now is the time to act and repair this great wrong. I call upon all patriotic people who are interested in the man or woman who works for an honest living to support this measure."[1]

* * *

A Case Study

"I would say one more word that I probably should have said in the beginning: I was raised among the Negroes of the South, worked on the farm with him all my life until I became a grown man, and after that I was superintendent of the State school system and have come in contact with him in that way. . . . I think every Negro in the State will tell you that he has had no better friend in helping him than I have been.

"I have no bitterness toward the race. I have the kindest sympathy for them, but I recognize. . .that there is an everlasting and eternal difference between the white man and the Negro man that makes it absolutely impossible for them to work on the same footing without conflict and destruction one to the other. . . . This bill simply undertakes to place the Negro where he belongs, separate from the wite race in positions of authority, and encourages him to become efficient in his proper place. . . ."

Mr. Scott. "Then the bill says: "Nor shall any white clerk or employee be placed under the orders, direction, or supervision of any person of African blood or descent."

"Is it the intention that the entire service shall be classified so as to have African descent man any division?"

Mr. Aswell. "I do not understand your question."

Mr. Scott. "If no man can be under the orders or direction or supervision of an African descent, it means either the one thing or the other, that the African shall in all instances occupy---"

Mr. Aswell. (interposing). "The subordinate position."

Mr. Scott. "Or not subordinate, but the very lowest strata, in order that no strata above the very lowest shall contain a man of African descent. . . ."[2]

* * *

Mr. Scott. (reading): "nor shall any white clerk or employee be placed under the orders, direction, or supervision of any person of African blood or descent."

"Is that not absolutely unconstitutional?"

Mr. Dies. "I think it is an outrage that any white man or woman should be placed under Negro superiority."

Mr. Scott. "Assuming that, does that not clearly deprive the colored man of equal opportunity before the law?"

Mr. Aswell. "Do you know that the best classes of the Southern Negro are in sympathy and favor with this proposition?"

Mr. Scott. "I do not know it."

Mr. Madden. "I would not think so."

Mr. Dies. "They know they are more successful and happier and more prosperous, where each race stays in its place."

Mr. Scott. "I have not seen any of them here."[3]

* * *

Mr. Scott. "If this bill is enacted into law it will not permit any colored man to occupy any position where it becomes necessary for him to supervise in any way a white man."

Mr. Edwards. "That is true."

Mr. Scott. "But if enacted into law it would permit the white man to superintend the colored man?"

Mr. Edwards. "That is true."

Mr. Scott. "Is it your contention that does not constitute discrimination?"

Mr. Edwards. "It all depends upon the point of view, I presume."[4]

NEGRO WORKERS IN BUSINESS, PROFESSIONAL, AND WHITE COLLAR OCCUPATIONS

Sex and Occupation	Number of Negro Workers			Negroes as a Percentage of All Workers		
	1910	1920	1930	1910	1920	1930
BOTH SEXES						
Professional persons	64,648	77,118	115,765	4.0	3.8	3.9
Wholesale & Retail dealers	20,894	23,593	28,343	1.7	1.7	1.6
Other Proprietors, Managers, Officials	19,102	17,610	27,648	1.6	1.3	1.5
Clerks and Kindred Workers	38,698	63,095	82,669	1.0	1.1	1.0
MALES						
Professional Persons	35,815	39,434	55,610	3.9	3.7	3.7
Wholesale & Retail Dealers	17,888	20,455	24,493	1.5	1.5	1.5
Other Proprietors, Managers, Officials	15,487	13,309	21,196	1.4	1.0	1.2
Clerks and Kindred Workers	31,926	48,046	62,138	1.2	1.4	1.3
FEMALES						
Professional Persons	28,833	37,684	60,155	4.0	3.8	4.2
Wholesale & Retail Dealers	3,006	3,138	3,850	4.4	3.9	3.4
Other Proprietors, Managers, Officials	3,615	4,301	6,452	6.6	5.5	4.9
Clerks and Kindred Workers	6,772	15,048	20,531	0.6	0.7	0.7

[Source: U. S. Bureau of Census. Gunnar Myrdal, An American Dilemma, McGraw-Hill Book Co., New York, 1962, p. 306]

Note: Negro population in the U.S. in 1910 was 9,827,763 or 10.7% of the total population.
Negro population in the U.S. in 1960 was 18,871,831 or 10.5% of the total population.

[Source: U.S. Bureau of Census. The American Negro Reference Book, John P. Davis, ed., Prentice-Hall, 1966, p. 107.]